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[For THE EVANGELIST.

LETTER FROM KANSAS.

Messrs. Editors:—In the great and growing family of States that compose the Union, each one has its peculiar features and history, and claims a distinct and special consideration. The traveller feels this as he passes from State to State. New Jersey excites nobler feelings than South Carolina; Kansas awakens purer emotions than Missouri.

I speak from experience, and would, if possible, transfer my feelings to thousands of patriotic and Christian hearts at the East, and have them cherish appropriate feelings for each State. I am at present more particularly interested in Kansas. What is she in the national territory? What is she to the commerce of the East and "far West"? What is her history? Who are her people, and what have they done for the great national commonwealth in the defence of self-government and free institutions? The answer of Kansas to all these questions is "much." And if the citizens and Christians of the East weighed this answer, they would readily give her anything she needs.

The location and physical features of Kansas are remarkable. It is the centre of the United States. The great Pacific Railroad must pass through it. The traffic of the Atlantic and Pacific seaboards, the commerce of America and Asia will be carried over its rolling prairies. What centres of influence and power will then exist within it!

The physical features of Kansas are remarkable. To speak of it as a rolling prairie does not convey a correct idea of them. Kansas is a singular combination of bluffs, rounded and swelling hills, table lands, bottoms, hollows, and wooded valleys. They are grouped as I have seen them nowhere else, either in our own or in foreign lands. If we stand on one of the bluffs at Atchison, on the west side of the Missouri, the waters of the Gulf of Mexico roll about 1100 feet below us, and the foot of the Rocky Mountains, the

western limit of Kansas, is about 500 feet above us. The State, between these two lines, is an inclined plane, endlessly varied with hollow and swell, lit up by wooded streams, presenting to the eye long wind ing lines of deep green.

The soil of Kansas is an exceedingly rich, vegetable mould, extending from two to six feet deep, and overlying a tenacious clay sub-soil. The tops and sides of the bluffs, rounded hills, and table lands are deeply covered with the same black mould. The rains and floods of centuries have been washing it into the low bottoms, and still it is deep.

The climate of Kansas is intermediate. It is dry and invigorating. Invalids can camp out as late as October. "A Kansas appetite" is a common expression for a desire to eat, a sharp relish in eating, a large capacity to be filled, and a sense of hunger to the last. The time is not far distant when Kansas will, in my opinion, become an asylum for invalids, especially the dyspeptic, rheumatic, and consumptive.

Kansas is destined to be a great agricultural State. Winter and Spring wheat are both good. Oats is a fine crop. Indian corn grows well on low lands. Grass is abundant. For grazing, no State can excel it. This will soon be recognized, and flocks and herds will darken its rolling prairies. It is true there are some drawbacks in the climate and natural products of Kansas, but they can all be met and overcome by proper skill. Early planting will meet the dry winds. Stone, lime, and sand, ready at hand, will largely supply the deficiency of timber for building. The railroad, just begun at Atchison, and others already projected, will conveniently meet any want that may still remain.

The history of Kansas, both physical and moral, is certainly remarkable, but I cannot more than touch on it here. Kansas was, in the tertiary period, deep beneath the sea. I write on a broad prairie where once rolled the waters of an inland lake, and later the Big Blue. I write near bluffs once at the bottom

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are water-worn, and bear the marks of prising that ignorance and irreligion besubmarine ages. I think of the past, and gin to flourish in many places. The popseas, lakes, rivers, and upheavals are ulation is commonly poor, and if they are present with me. I think of the present, to be generally awakened and elevated, and the buffalo, deer, elk, and wolf are the impulse must come from without, and retiring to the West before the advancing steps of the men of the East. Who are they? In what spirit do they come? Is through the school and the Church. the Church sending out colonies to plant Kansas with intelligence and piety; or is these things? Would they have a great, she leaving it to speculators and adventurers to sow it broadcast with a wretched worldliness?

The moral history of Kansas is of greater interest to us than the physical, and must, when properly considered, give her a warm place in the sympathy of every true republican. Kansas is the bloodbought land of the free. The State was born in fearful convulsions. The slavepower tried to strangle her at her birth, or make her a born-slave. The bloody days of border ruffianism will long be remem-

bered. At the birth of Kansas, the picket guns of our terrible civil war were heard. Kansas led the van, nor has she faltered in the march or fight up to the present hour. No State has done more for the Union according to her population.

But Kansas has suffered severely; suffered at the hands of the slave-power; suffered at the hands of border ruffians; suffered at the hands of the Indians; suffered in our civil wars; suffered the pains of famine. She is one of the youngest States, but all the chapters of her history are sorrowful and bloody.

Kansas, in these circumstances, has not reached a high degree of prosperity. She has been impoverished. The interests of education have suffered. Religion is not in as hopeful a state as we wish it were. Kansas calls upon the East for help, and the call cannot be wisely disregarded. Her population is sparse. Families are many of them too far away from any church or place of preaching to enjoy religious privileges. There is no schoolhouse near enough for their children.

The stones that compose their framework Under such circumstances it is not sur part mainly through a sanctified education. They can be arrested and blessed only

> Do the churches at the East realize intelligent, and religious State along the route of the Pacific Railroad? Now is the time to work. The agencies already in the field are not sufficient. We greatly need well-directed Christian colonies. Why not build towns for Christ as well as for mammon? We need the school—the sanctified school. We need organized missionary labor. We need all these in Kansas, and also money to put them and keep them in good working condition. Give us these-give them to us in combination and under proper direction, and Kansas can, with the blessing of God, be

THE PRSBYTERIAN CHURCH OF LAW-RENCE, KANSAS.

The late terrible calamity of Lawrence, has been peculiarly trying to our church in that place. They had just secured a subscription adequate to the erection of a house of worship, pledged in great part by enterprising and liberal men, not connected with the church. With the death of these men; and the destruction of their property, of course the subscription perished also. Yet in the merciful providence of God, the life of every member of that church has been spared, and they have succeeded in securing the services of a most worthy brother who passed through the stern ordeal of fire and

blood with them, and to whom they are devotedly attached. But they have no place of worship; and so are enduring the double afflction, of loss of all things earthy, and deprivation of the precious consolations of the sanctuary and preached gospel.

Considering the peculiar circumstances of this trying case, the Presbytery of Highland felt called upon, to commend the church of

I car lund to the onon to was as Itanamar in one of our devotional meetings,

Lawrence to the favor of our eastern churches and have sent, the Rev. J. G. Reaser to solicit donations in behalf of said church.

The Rev. Mr. R., is now in this city desirous Guy Hickman, the oldest minister present, on of getting the assistance of our good people in this worthy cause, and we cordially commend Synod was then permanently organized by the to them, both him and the object of his mission.

HIGHLAND UNIVERSITY.64

-1864 N Institution with this name has been established in the far West, which deserves the notice and assistance of the Presbyterian Church. It is an outgrowth of the foreign missionary work of the Church among the Indians. A station which the Board of Foreign Missions established thirty years ago among the Iowa and Sac Indians is now within the bounds of the growing State of Kansas, and the whites have possession of the lands formerly belonging to these tribes. Near the old mission a High-School or College, with the title "Highland University," has been planted, and is now so far advanced that it has secured a good building, and property worth fifteen thousand dollars, free from all debt. It is under the control of a Board of Trustees, appointed by Highland Presbytery, and its plans and purpose have been heartily endorsed by the Synod of Kansas. To make it still further effective, and to place it in a position to meet the wants of the community in which it is situated, the Trustees have resolved to appeal to the friends of education for the sum of \$25,000, to place it on a sound and durable basis. The Rev. S. M. Irvin, long employed in the foreign missionary work of our Church, is now in the East soliciting funds for this purpose, and we heartily commend him and his cause to the benefactions of all Presbyterians and lovers of sound Christian education.

SYN DO OF KANSAS.

At the last meeting of the General Assembly, the Presbytery of Highland (heretofore including the whole State of Kansas,) was givided into three Presbyteries, and constituted into a Synod, and directed to meet at Lawrence, October 5th, at half past seven o'clock, P. M.

The following is a brief selection from the proceedings of that body:

The Synod of Kansas met, according to the appointment of the General Assembly, at Lawrence, October 5th, at half-past seven, P. M., and was opened with a sermon by the Rev. Guy Hickman, the oldest minister present, on Romans v. 8. It was then constituted with prayer, by brother lickman presiding. The Synod was then permanently organized by the election of the following filters: — The Rev. J. G. Reaser, Moderator, and the Rev. William Bishop, Stated Clerk.

The usual business in such bodies was despatched with promptitude, and great unanimity of purpose and harmony prevailed. Among the items of public interest the following may

be noticed:

From the free conversation, and the Narrative on the State of Religion within the bounds of the Synod, considerable progress was indicated in most of the churches, notwithstanding the distracting and demoralizing influences of the civil war, so deeply felt in every part of Kansas.

One subject elicited considerable interest—that is, the condition of freed coloured persons within our bounds. During the progress of the war, thousands of these people have been released from bondage, and are finding an asylum in Kansas. On this subject the following paper was unanimously adopted:

"Whereas, In the providence of God, large numbers of freedmen have been brought within the bounds of this Synod, and are almost utterly destitute, both temporally and spirit-

ually;

"And whereas, It is, in our judgment, of the last importance that they, with a view to their being fitted intellectually and morally, for the new and important relations; which events seem manifestly to indicate that they shall

speedily assume;

"And whereas, We believe it to be a duty which our Church owes, not only to this unfortunate race, but to our country, and to her own claims, to be an Evangelical Church, whose dostrines and polity are eminently adapted to reach, to elevate and to save all men, that she enter at once, and with earnestness, upon the great work thus laid before her;

"And whereas, Our General Assembly has taken special action upon this subject, and appointed two committees to take the general su-

pervision of the work; therefore,

"Resolved, 1. That in furtherance of these views, and in co-operation with said committees of the Assembly, our Presbyteries be directed to give particular attention to the coloured people within their bounds, as much as possible looking after their temporal wants, aiding them in the establishment of dayschools and Sabbath-schools, and endeavouring to bring them within reach of the ministrations of the gospel, as dispensed in our Church.

"Resolved, 2. That a committee be appointed to correspond promptly with the General Assembly's Committee at Indianapolis, and with the Board of Domestic Missions, laying before them the wants and claims of this class of our

population, and urging the appointment of a suitable missionary superintendent, whose entire time shall be given to this cause in general, as enjoined upon the Presbyteries in the first resolution, and under the supervision of this Synod.

"Resolved, 3. That we most earnestly recommend this work to the liberality of the churches within our bounds, and as ourselves a dependent missionary Synod, we appeal for help to that enlarged beneficence of our whole Church, which, we trust, will not fail to meet the increasing demands upon it throughout the length and breadth of our land."

The following persons were appointed the committee, contemplated in the above report, viz:-The Rev. J. G. Reaser, the Rev. George S. Woodward, and M. Howell, Esq., of Leavenworth City. Brother Hickman was also recommended as a missionary to labour

among the freedmen.

The following paper, in relation to High-

land University, was also adopted, viz: "Whereas. We learn that the Highland University, under the care of the Presbytery of Highland, is now in successful operation, its great object being to furnish a liberal education to the youth of the Church;

"And whereas, We learn that the Trustees of said Institution have appointed the Rev. S. M. Irvin their agent to solicit funds in the East for a permanent endowment; therefore,

"Resolved, That we, as a Synod, cordially recommend this Institution to the sympathy and support of the friends of religious education, and hereby express our utmost confidence in the ability and faithfulness of brother Irvin

and earnestly bespeak for him the benefactions of wealthy and liberal men in the East."

The Synod adjourned to meet at Highland, on the second Thursday of September, 1865, at halfseven o'clock, P. M.

WILLIAM BISHOP, Stated Clerk.

REMARKS.

The Synod of Kansas has, in all, fifteen ministers. Only three or four of these were absent; one in the Bast; brother Irvin on his agency; one in the army; one very sick, the Rev. J. A. Steele, [since dead.] Considering that a large portion of the members have to travel a hundred miles and over, and that about the time the Synod was held the weather was very unfavourable, this punctuality was very encouraging for a new Synod.

The Highland University referred to above, is now, considering the times, in a very flourishing condition; has between sixty and seventy pupils, with classes in Greek, Latin, and Algebra. It owes its existence principally to the Rev. S. M. Irvin, long known as a faithful and efficient missionary among the Indians.

PRESBYTERY OF HIGHLAND, KANSAS.

This Presbytery met at Highland, April 18th; members all present. The Rev. John Lilly was chosen Moderator, and J. R. Ramsay, Temporary Clerk. Besides the ordinary round of Presbyterial business, the following may be interesting to some:

Mr. N. H. Smith, of the Presbytery of Ohio, was received under the care of Presbytery, and ordained as an evangelist, with a view to his becoming a pastor of the church in Oregon, Missouri; that part of the State being deprived of a Presbytery in consequence of the rebellion. Mr. E. P. Lewis, of the Presbytery of Blairsville, was received under the care of Presbytery, and having received a call from the church in Atchison, an adjourned meeting was appointed to ordain and install him pastor of that church. The delegates to the General Assembly were instructed to favour the union of the Old and New-school.

A well written paper was read by brother Hickman, and unanimously passed, touching the relation which our Church sustains to the freedmen of our country-expressing the feeling and belief that great labour and responsibility devolves upon our Church at this time, in relation to these men. But the paper is too long for this place.

During the meeting public services were held on the 20th April, in regard to the death and funeral of the late President of the United States, at which time the following paper was unanimously adopted by the Presbytery:

The committee to whom was referred the duty of giving some expression of the feelings of the Presbytery touching the death of the late President of the United States, desire respectfully to report that they do not find language adequate to express the deep emotions of sorrow and regret we feel at this sad event; and were it not for the words of Divine truth, so happily used by the President himself, in his last inaugural, that "the judgments of the Lord are true and righteous altogether," we should sink into utter despondency. But with this blessed assurance we would strive to lift up our heads and rejoice even in our woes.

In our present fallen condition we are ever prone to extremes. Our richest blessings from heaven are disregarded, or we make idols of them, so that God has to remove them from us. And now as the idol is removed, and the disregarded blessings withdrawn, it is a fit time for us to see what we have lost. We have lost a man, raised up and qualified to do as great a work as was ever committed to human instrumentality; possessing such moderation and firmness, such truthfulness and honesty, such love for the oppressed, and tenderness for the afflicted, as ought to endear him to every member of the human family. And now that it has pleased God to allow him to be taken away by the hand of violence, we can only bow with reverence, and say, "The Lord gave, and the Lord hath taken away,

and the same in one of our devotional meetings, TOOP TWING OF THE CHOICE TO THE

blessed be the name of the Lord," and recommend the following resolutions:

Resolved, 1. That we thank God for the gift

of so great and good a man.

Resolved, 2. That we are thankful he was spared so long, and permitted to see the power of the government so well asserted over the rebellion.

Resolved, 3. That we are truly thankful for the increasing evidences, in the life of the late President, that as he advanced in life, and in the discharge of his official duties, he also advanced in those Christian graces which fur-

A LOOK OVER THE PRAIRIES OF KANSAS.

Kansas City, Mo., Sept. 22d, 1865.

In religious things the situation is poor indeed. There was a Presbyterian church here, connected with the Old School branch, before the war, but it has no house of worship nor pastor, and is far from harmonious in its membership. There was a Methodist church South which has a house of worship and a considerable membership. They are expecting a preacher in charge soon. There is a pretty good Baptist church, the only one that has held its way undisturbed through the war.

The Campbellites have a house but no pastor. The Episcopalians had a church organization and began to build a house, but the foundations alone mark the spot. The brick, which was all gathered for the building, all disappeared, and everything will need to be commenced anew. The regular Methodists have now an organization which bids fair to live and grow, and last, our own Church has entered upon this field with fair prospects for life and growth.

To one acquainted with Missouri in former days nothing seems more wonderful than the change which the war has made. Missouri is now not only a free State but a radical one. The men that once ruled this region with a perfect despotism, and made even the faintest whisper of freedom and opposition to slavery sufficient cause for ostracism or even death, now find themselves aliens on the soil they once claimed as their two branches of the Presbyterian Church in

Preachers, who a few years ago found slavery in the Bible and who urged their young men into rebellion, now find their lips sealed by the stern demand of the State that all who teach or preach here must not only difficult, however, to convince some of our now be loyal but must solemnly declare that they have always been so.

There is nothing that shows the changed condition of things here more clearly than the condition of the negroes. It must be manifest to the most casual observer that in many respects they are greatly improved. They are, as a class, much better dressed than they formerly were. You would in former days occasionally see slaves not only well but richly dressed, but this was the exception; by far the greater part of them were wretchedly clothed. Now nearly all the blacks are comfortably clothed, much better than formerly. You can see marks of improvement in their domestic relations also. I have seen the colored father and mother going along the street having their little gaily dressed child in its fine carriage, and showing as much fondness and satisfaction as any other parent. I never saw such a sight in days of Slavery.

There are also some singular instances of

reunion of separated families. It is not long since a former slave returned to the neighborhood of Independence from the far South, whither he had been sold before the war, and found and collected his family once more, now to be his own. The blacks as a a class are, I presume, immoral, but far less so than they were in fact in the days of Slavery, and their prospects are for a certain, though perhaps not rapid, improvement.

THE PRESBYTERY OF KANSAS. 65

The Spring meeting of this Presbytery was recently held in Auburn, Shawnee county. Only four ministers were in attendance. The last Moderator, Rev. Wm. H. Smith, preached the opening sermon from 2 Peter i. 16. Rev. J. Brownlee was elected Moderator, and Rev. F. L. Nash as Clerk pro tem. The reports from our churches did not show much advance upon the previous year. No revivals have taken place among them. The heavens above seem as brass, and the earth beneath as iron.

The subject of a reunion between the Kansas was considerably ventilated. would undoubtedly be for the cause of Presbyterianism in Kansas, for us to be one here. There is really no good reason why we should continue two bodies. It is very veterans in the Church that we ought to be united. And then, some have such a lofty

sense of ecclesiastical dignity, that they cannot concede one iota for the sake of union. The sooner we can unite here the better for the cause we love; and could the Presbyterian Church be one all over the land it would be a matter of praise and thanksgiving to Almighty God. Rev. Mr. Price of Burlingame, was with us awhile, and added much to the interest of the dis-

Rev. J. Brownlee was chosen commissioner to the General Assembly, and Rev. F. L. Nash alternate. Elder W. P. Montgomery was chosen lay commissioner.

The following were elected as a committee on Home Missions: Revs. J. Brownlee and Wm. H. Smith, Elders W. P. Montgomery and S. Carmine. We miss our deceased brother Blakely very much. He is to us a great loss.

The subject of ministerial support was noticed; and it was thought that our ministers here ought at least to have from seven hundred to one thousand dollars. It is expensive living in Kansas. Everything is dear, at least so think those ministers whose purses do not feed on many "greenbacks," but are almost always in a very collapsed state.

The assassination of our late beloved President was appropriately noticed.

Auburn, where Presbytery met, is very pleasantly located in a fine farming region, about twelve miles south from Topeka. It will soon have two good churches, and in this respect will be considerably in advance of most other villages in Kansas. Immigration into this State is very large this season. Ministers of our Church are needed in several places. Who will come? Presbytery adjourned to meet in Baldwin City on Friday, the 29th of September, at 7 o'clock P. M.

SYNOD OF MISSOURI.

This Synod held its Annual Meeting in Lawrence, Kansas, commencing on Thurs, day, $7\frac{1}{2}$ P. M., Oct. 11, and continuing until Tuesday, $11\frac{1}{2}$ A. M., October 16.

There were present seven Ministers and seven Elders from the Presbytery of Kansas; five Ministers and two Elders from the Presbytery of Lexington; two Ministers from the newly reconstructed Presbytery of

Osage; and five Ministers from the Presbytery of St. Louis. The brethren of the Presbytery of Northern Missouri, (i. e., N. E. Missouri,) are so remote from the place of meeting, it is not strange that none of them were able to attend. No brethren are more strongly attached to the Synod or more faithful to the principles of our church than they.

We found our Lawrence congregation under the pastoral care of Rev. G. F. Chapin, worshiping in a neat and commodious chapel, built of stone, the upper story of which was intended for a school-room, but is at present occupied as a parsonage, Providential circumstances having rendered it impracticable to use it as intended, it is found remarkably convenient and suitable for the residence of the pastor's family. Query: Might not a similar arrangement be economically made in some other places where, for the present, the people are unable to provide separate buildings for worship and the residence of the pastor?

Lawrence has been restored from the desolation inflicted on it by Quantrel, and is said to be three times as large as it was before the massacre. The burnt buildings are replaced, and the material losses are repaired, but the hearts of many bereaved ones still bleed, and "the mourners go about the streets." We found the hospitality of the Lawrence people abundant and generous, and we certainly had a good time with them. They turned out well to our evening meetings and to the meetings on the Sabbath.

There was preaching on Thursday evening, from Paul's resolution, to "know nothing, save Jesus Christ, and Him crucified;" on Friday evening, addresses on Home Missions, by men who know what Home Missionary work and trials are; on Saturday evening, a spirited discussion of Education for the ministry, in which the ideas of early parental consecration and home training were honored and magnified; on Sabbath evening, we discussed "the relations of Western Christians to Foreign Missions;"

and on Monday evening we had a forcible and earnest address on the subject of Temperance from Rev. F. Starr. The Tuesday morning session was mostly occupied with devotional exercises and fraternal intercourse, in which some very affecting reminiscences were brought forward. There are two members of our Synod (Rev. E. Wright and Rev. F. Starr) who labored on the border of Missouri when Kansas was Indian Territory. The former told us of having exchanged pulpits with a Foreign Missionary in Kansas, and the latter told of preaching where the city of Leavenworth now is, with its twenty-four thousand people, in a tavern, the only one then standing there, the bottles of liquor being removed from the counter for him to use it as a pulpit.

We were specially thankful to welcome back our Presbytery of Osage. It has only three ministers as yet. One of these, Rev. A. G. Taylor, was on that field in former times. He continued with his brethren after they withdrew from us, until he found them going into the "Southern Confederacy," when he drew back, and applied by letter for admission into our Presbytery of St. Louis. He was cordially received, and has continued faithful to our cause amid many trials and much peril. To be again in the Synod, after an absence of eight years was a great joy to him, while to us his "hoary head" seemed "a crown of glory" meekly and gracefully worn. God grant that he may not exchange that crown for the unfading one, until he shall have welcomed to S. W. Missouri a sufficient number of young ministers to carry forward the work of evangelization there.

We were treated with great cordiality by brethren of other denominations. Rev. Messrs. Cordley and Payne, (Cong'l) took part most kindly and most acceptably in our discussions, and manifested most fraternal appreciation of our Synod's history, and perfect spmpathy with us in our work. Not less courteous and fraternal was Rev. Mr. Oliver of the Episcopal Church, who spoke very brotherly words, and led us in fervent

prayer, in one of our devotional meetings, and politely escorted us in a visit to the new State University of Kansas, of which he is the Chancellor. Rev. G. S. Woodward, once a member of our Synod, now of the O. S. Synod of Kansas, addressed us officially, giving the fraternal salutations of that body in very acceptable and brotherly terms.

The Sabbath services were greatly enjoyed by the members of the Synod and by the resident Christians. The Sacramental services were peculiarly pleasant. There was a baptism of infants, during which the audience seemed to feel, in no ordinary measure, the preciousness of the everlasting covenant. There was a reception of three persons into membership of the Lawrence Church, from other churches, with solemn covenant vows; and then we partook of the bread and wine from vessels then consecrated for the first time to that holy use, a beautiful new service presented by some "unknown friend" through Dr. Kendall. May that Scriptural giver, who does not let his left hand know of his right hand's graceful act, sit at the marriage supper of the Lamb with many who shall have first tasted Sacramental wine from the cups which he (or she?) has presented to the infant church o Lawrence.

But I am making this communication too long. We did have a good meeting. It was "as the dew of Hermon," and the fragrance round about was like that of the "precious ointment that ran down upon Aaron's beard, and the skirts of his garments."

This Synod is to hold its next meeting at the First Presbyterian Church in St. Louis, commencing on the 14th day of November, 1867, at 7½ P. M., uniting with the people of that church in celebrating its semi-centennial anniversary. As this is the oldest Protestant church in Missouri (probably the oldest west of the Mississippi,) we expect the occasion to be one of no ordinary interest. May the Spirit of God graciously make this fiftieth year the best year of all this half century.

H. A. N.

OUR OWN MISSIONS.

votignal avaraigas

Kansas City is on the extreme western border of Missouri. A few years since it was the headquarters of the Border ruffians—the outpost of civilization. With great difficulty religion gained a foothold in that reckless community. A church was planted, other churches followed, there and beyond, far into the wilderness. The work goes on bravely.

On the first Sabbath of this month (October), Kansas City witnessed a strange sight—a thrilling scene. The Synod of Missouri was in session. Ten young men, all of them but two from the last Senior Class of New York Union Theological Seminary, college-bred, one of them a colonel and another a major in the properly made, and recommended. Union army, made application to

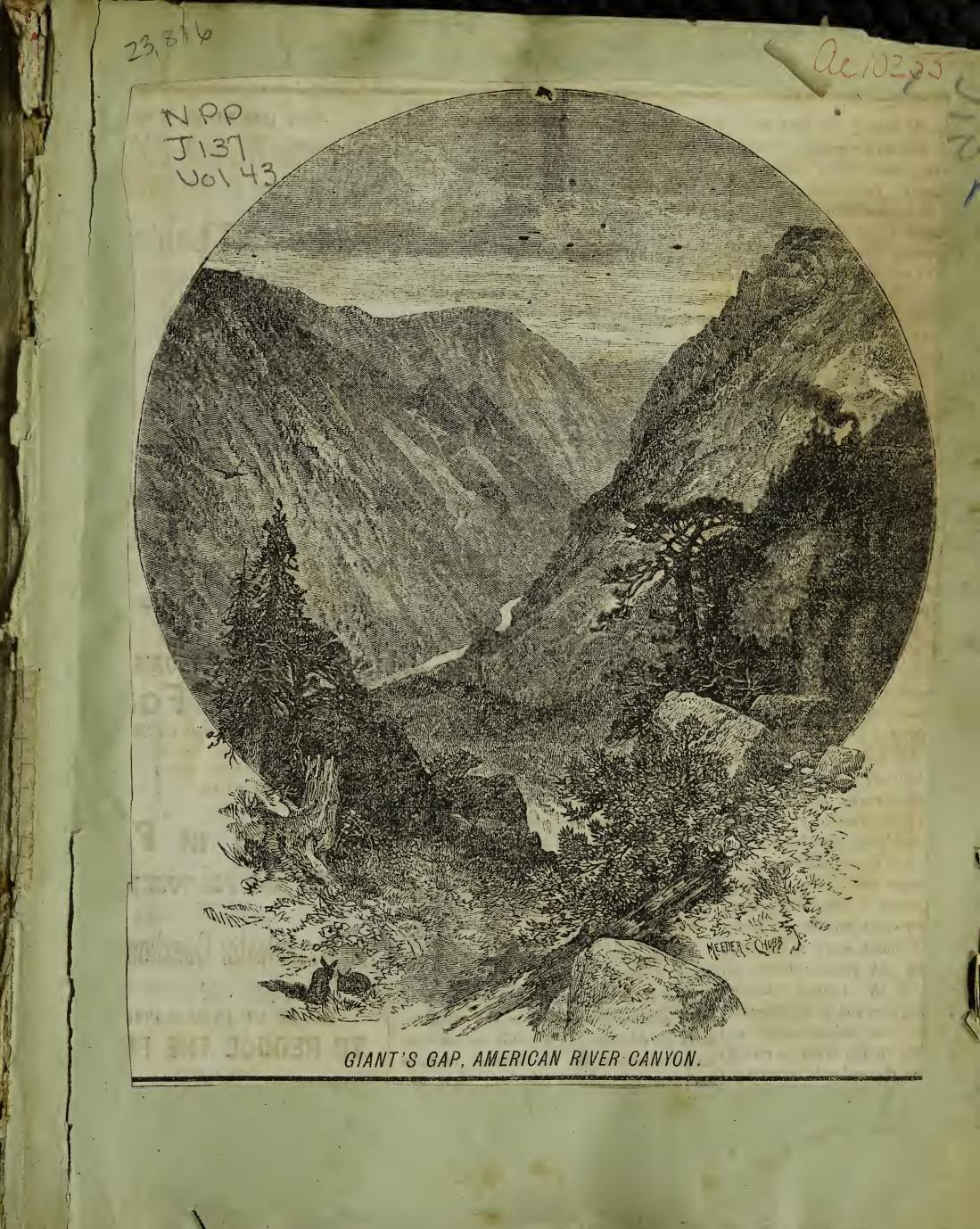
The next day they went forth to sions here at home demand a large their work—the most of them among increase in contributions. To meet the new settlements in South-east the claims of the missionaries the ern Kansas,—all of them having Treasurer has been compelled to been commissioned and sent forth procure loans to the amount of by the Presbyterian Committee of eighteen thousand dollars, leaving in Home Missions. The event wasaddition to this sum an indebtedness signalized by the prospective erecto the missionaries of more than ten tion of the Synod of Kansas, -twothousand dollars. Not less than thirnew Presbyteries, Humboldt and ty thousand dollars are needed to-day Smoky. Hill having been created to meet these and other accruing for the purpose. obligations. All this is needed at

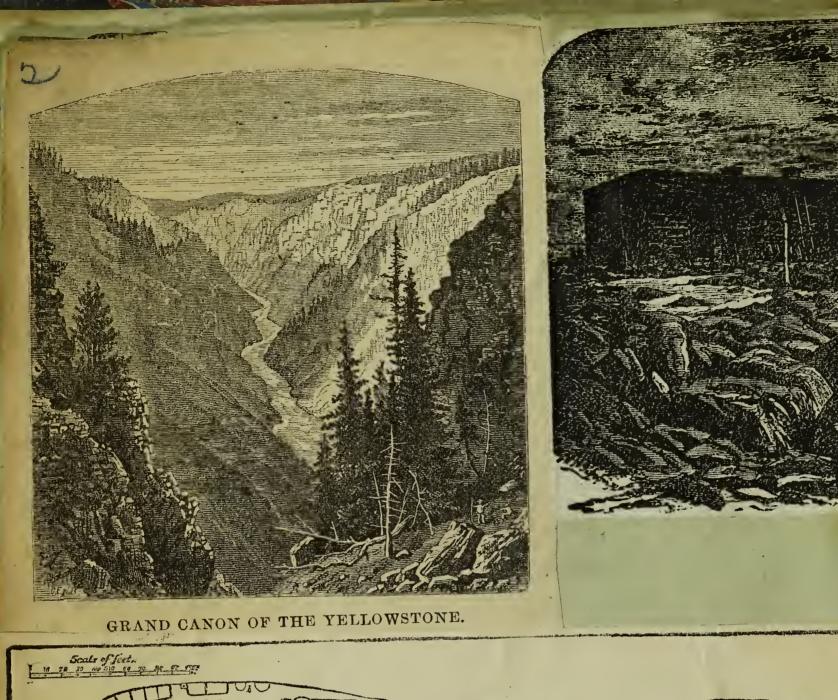
These results, so cheering and soonce, and should be forthcoming. full of promise, have not been reach- This state of the treasury is owed without a large outlay of mis-ing not to any extraordinary defisionary appropriations, involving sciency in receipts. The income for heavy burden for years to comethe past five months has been in

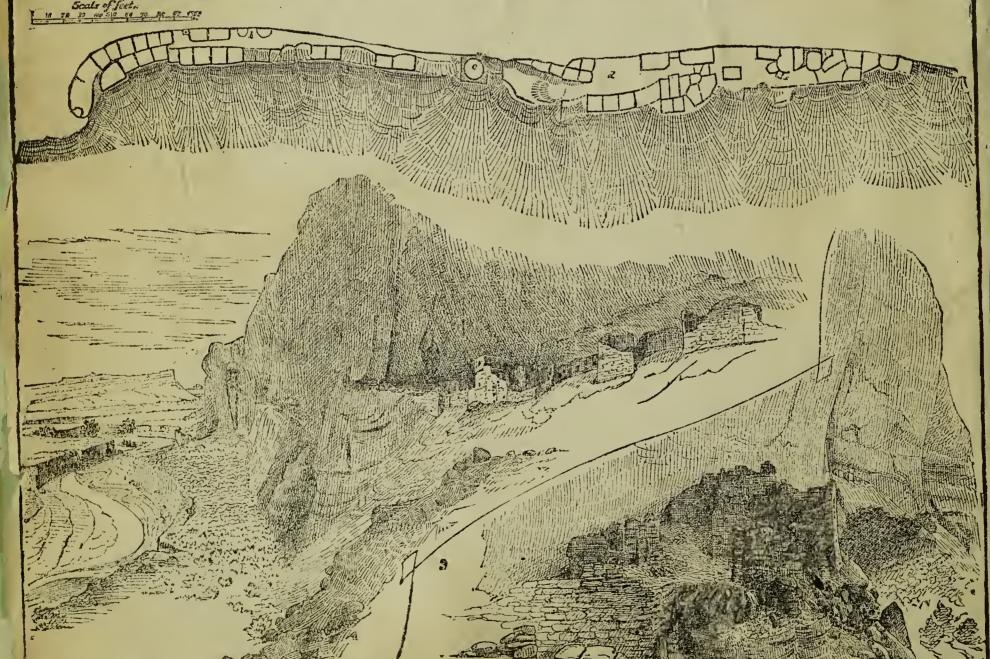
At the same time new missionaries have been sent to feeble churches in the East, in the Center, and in other parts of the West-to Wisconsin, Iowa, Minnesota, Colorado and California—others will soon be on their way to Wyoming Territory, and the Pacific coast.

The Committee have deemed it their sacred duty to avail themselves of every providential opportunity to send forth laborers, of suitable qualifications, into the vast harvest field, and to extend the bounds of the Church as far and as fast as God opened the way. At the same time, they have withheld aid from none of the feeble churches that asked it, in any part of the field, when application has been

To meet these increased expenses be ordained to the work of the gos- they must look to the churches as pel ministry. Their application was the almoners of God's bounty. granted. The ordination service While the American Board was aptook place in the evening. The use pealing so loudly, of late, for the of the Southern Baptist Church was \$200,000 of which they stood in courteously granted for the occa-need, it was not deemed best to sion. It was a new thing under the make a special appeal for Home Missun. No such scene had ever before sions. That exigency has happily been witnessed beyond the Missis-passed away. And now another exigency is upon us. Our own Mis-









NUMBER AND NAMES OF CHURCHES, SYNOD OF IOWA BY PRESBYTERIES.



	IOWA.
1.0	Keokuk.
2. o 3. o	Ft. Madisor.
4.	West Point. St. Peters.
5. d 6.	Primrose
7. 8.	Croton,
9.	Sharon. Bonaparte.
10. 11.	Bentonsport. Mt. Zion
12.	Home Prairie.
13. 14.	Lebanon Chequest.
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16. 17.	Birmingham. Shinem.
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24.	Libertyville. Fairteld.
25. 26.	Pleasant Plain.
27. 28.	Salina. Shiloh.
29.	Mt. Pleasant. New London.
30. 31.	New London. Middletown.
32.	Springville.
33. 34.	Burlington, 1st. Kossuth.
35.	Mediapolis.
36. 37.	Morning Sun. Oakland.
38.	Wapello.
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98.	Minburn. Dallas Center.	
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104, 105.	Des Moines Central. Westminster.	
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THE STURD OF THE SPILE WHILE THE THE OF OIL OIL

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CHICAGO, JUNE 23 1892.

No.1152.

PRESBYTERIAN PIONEERING IN IOWA.

BY REV. J. C. M'CLINTOCK, D.D.

THIS article does not lay any claim to the order and dignity of a historical paper. The space at command would forbid that, even were the writer fitted for so serious a task, which be frankly confesses he is not. The present aim is to put before the



REV. J. C. M'CLINTOCK, D.D.

readers of THE INTERIOR a few simple life-pictures of the men and circumstances connected with the planting of the Presbyterian church in Iowa. In this way, perhaps, we may come to a better understanding of the nature of the work that was done by the pioneer ministry west of the Mississippi River, and may be enabled to measure, in some adequate degree, the value of bome missions as seen in the quick and marvelously abundant fruitage that has followed the early sowing on Iowa soil.

A memory of childbood days brings back a morning of soft September suushine; a two-horse wagon loaded with household goods; a family of neighbors, stopping in the road to say a tearful good-by; and then the white top of the wagon shining far down the road and passing out of sight. It was the outfit of a sturdy Presbyterian elder starting that bright morning from the old home in western Pennsylvania to find a new home in Iowa. How immense the undertaking seemed, and how long that journey to my untraveled thoughts! "Away out West to Iowa!" That was farther than to Afghanistan or Timbuctoo now. How I envied my boy playmate as he strode along in front of the team, bravely armed with a squirrel rifle which suggested adventure and possible danger by the way, and gave promise of deeds of beroic courage!

That was a single instance of a movement whose front swept from the lakes to the Ohio through the central states; and many were the congregations of Presbyterians that suffered the depletion of their best blood in that great "Iowa emigration of the early lifties." Many of those mother churches sent out more of their children than were left behind; and many pastors found that the vigor of their congregations had forsaken them for the "beautiful land," and their utmost effort was taxed to hold the

ground and to strengthen the things that remained without hope or prospect of increasing their membership. This movement often took whole colouies out of a neighborhood or church, and transferred them to some choice locality in Iowa, where former friends still found themselves neighbors, and in force large enough to plant at once the church they loved amidst their new homes.

So, what was lost at the east was gained at the western eud of the line. Iowa was settled by selected stock from the best parts of our land, mainly of American birth and Protestant faith; intelligent people, who appreciated the value of schools; and, what is better, religious people, who brought the church along with them. They did not let their church letters lie forgotten in the bottom of their trunks, nor did they forget their covenant vows in their cazer push for new homes. A single fact will serve to illustrate the influence of this movement from the East on the planting of our church in Iowa. The first time that the writer looked an Iowa congregation in the face he could count fifty one persons, old and young, who had come from the same old church back on a Pennsylvania hillside.

The pioneer workers of the Presbyterian chureb, in the person of self-denying and zealous home missionaries, were in the forefront of this great movement of population which transformed the flower-covered prairie into a populous state in a day. It was my good fortune to come on the field before the head of the church had promoted these veteraus, and it was my high privilege to know many of them personally.

lege to know many of them personally.

In point of time, and in the magnitude of the work accomplished, the Rev. Launcelot Graham Bell heads the column. Mr. Bell came to the territory in the fall of 1836, three years after the land had been opened for settlement (June 1, 1833). Unable to find even a cubin in or near Burlington, where he might win-



REV. LAUNCELOT GRAHAM BELL.

ter, he recrossed the river and located at Monmouth, Illinois, where he gathered the materials for a church which was organized in the early spring. On the first day of April, 1837, he returned to Burlington and began the work which filled his hands for the following twenty-five years, and which resulted in the organization of twenty-eight Presbyterian churches, belting the

state from the Mississippi to the Missouri, and including many of the most important churches in the southern part of Iowa

Father Bell, as we all loved to call him, was of medium size, wiry and rugged in frame, capable of great endurance, and never sparing himself hardship or exposure in his work. He was a man of sound business judgment, a clear eye for strategic points, of iron will, and sturdy, evangelical, old-school Calvinism. Intensely loyal to the truth as he comprehended it, and devoted to his church, he was just the man to lead in the conquest of the territory for Christ. I have before me, as I write, a long letter written by him a few months before his death, in which he tells the story of his toils and trials in words as simple and modest as was the man. Referring to the summary of his work, he says: "I feel humbled under a conscious sense of my faults and imperfections, errors of judgment mixed with improper motives often, and much that might have been usefully done that was not done; and if results have been reached comparatively important, it should be remembered that I had great opportunities of usefulness, and the results have not been in proportion to the opportunities with which I have been favored. I may truly pray, 'Enter not into judgment with thy servant, O Lord.'" In the just tribute which he pays to the silent partner of this home mission firm, his wife, he speaks for scores of his brethren who, with him, feel that a large share of the credit for their work belongs to the patient, consecrated, sweet-spirited mistross, not always of "the manse," but often of the cabin or "dug-out." He says: "In our domestic matters the closest economy has always been observed, and it is due to my beloved wife, now no more, to say that no one could manage domestic affairs with more judicious skill. She had many unavoidable discomforts connected with our position and many privations, but they were always meekly but firmly met."

It was, I think, in the fall of 1868 that I had the honor of entertaining Father Bell as my guest during a meeting of synod. He was then nearly four-score, but wonderfully vigorous for one of his years. With his gentle manners and thoughtful ways his presence was a veritable benediction to our home. His heart was still in his old work, home missions, and the churches he had planted were dear as children to him. Like Paul he wanted to see how they did, and to minister some parting gift to them. So, the last summer of his life, mounted horsoback in the pioneer fashion, he rode across the state to the Missouri comforting the churches he had planted and hunting up the scattered, and sometimes straying sheep, and getting them into the fold. The Master called him home out of the midst of this work. He was taken ill in Afton, at the home of one of the former elders of my first charge, Mt. Pleasant. "Brother Sype," he said, "I have come to your house to die," and in a few days the Lord took him. The church at Afton where he died is called, in loving remembrance, the "Bell Memorial;" but it is not the only monument of the

work and worth of this devoted man of God.

The first stake of the Presbyterian tabernacle of Iowa was driven at West Point, Lee County, on the twenty-fourth day of June, 1837. Father Bell and the Rev. Samuel Wilson, both then of the Presbytery of Schuyler, Illinois, wore the men who gathered and organized this first little band fifty-five years ago. The summary of the statistical report of the Presbyterian church in Iowa at that date read: churches, one; elders, three; total membership, eleven. Fifty-five years have lifted Iowa to the fifth place among the synods of our church in the number of her churches, and to the seventh place in the roll of her church One of the elders ordained on that 24th of June, 1837, over the West Point church, Col. William Patterson, lived in active and honorel service in the church for more than fifty years, and in the span of his life-time was permitted to see the marvelous growth of the tree which he helped to plant. It is only recently that he has been called to his rest and reward after serving the church in Keokuk, to which place he removed from West

Point, for more than forty years.

The work of organization went on rapidly, keeping march with the settlement of the territory, and the springing on every hand of important towns and cities. Sometimes there was too much haste in organizing; mistakes were made, and work was done that had better been left undone. It was the time of the sad division of our church into the Old and the New School factions, and there was rivalry and sharp competition, and not a little bitterness. The Old School was first on the ground, and effected the first organization. The New School was not loug behind, and their first church was at Ft. Madison, by the Rev. James A. Clark, a year after the organization at West Point. The rivalry between the Old and New School, while it may have stimulated greater activity in exploring the field and have hastened organization of the work in some instauces, as certainly worked injury to the cause in other instances. Often two churches were planted where there was room for only one; and even in country place

the people were divided into jealous and hostile factions. On the same day, for example, there was an Old School church organized in Dcs Moines with five members, and a New School, with thirteen members, in a town of only four hundred inhabitants. In Burlington, Cedar Rapids, Dubuque, Keokuk, as well as in many minor points, rival churches were planted, and always to the injury of the cause as time has shown. But it did not take long to heal the division in Iowa when once the rest of the church came to see "eye to eye," nor were the scars so deep here as in the older states. The men engaged in pioneer home mission work, planting churches and harvesting souls, had, as a rule, but



REV. T. S. BAILEY, D.D.

little taste for controversy about the five points of theological difference. One of our Iowa home missionaries, who was identified with the "N. S." branch, the Rev. Milton H. Dysart, put the case about as it seemed to many others in the field, when he wrote in his autobiography: "Indeed, I have always thought that if a few good men, leaders of each party, had been with the general assembly and church of the first-born in heaven, there would have been more peace in one General Assembly on earth."

The first presbytery organized west of the Mississippi and north of the Missouri state line was significantly called the Presbytcry of Iowa. Its boundaries were, on the east, the Mississippi; on the south, the state line; while west and north it took in the rest of the country! It is the veritable mother presbytery, and its children now number forty-seven presbyteries, forming nine synods. The first meeting of the prosbytery was held at what was then called Bloomington, better known to Interior readers by its modern name Muscatine. There were four ministers on the original roll: L. G. Bell, Michael Hummer, John Mark Fulton and Enoch Mead. The meeting was held on the sixth of November, 1840. Two ministers were received as an addition to the Iowa force, the Rev. Salmon Cowles and the Rev. John Stockton. Nine churches were reported in existence at that date: West Point, Burlington (afterwards disbanded), Ft. Madison, Round Prairie (Kossuth), Davenport, Iowa City, Spring Creek, Mt. Pleasant and Rockingham (Muscatine).

Salmon Cowles was an important addition to the force of home mission workers. He had the same spirit of aggressive Christianity which was ever pushing Father Bell out to new fields, and he was the organizer of a large number of churches, among which was that at Des Moines. When I first came into Iowa Presbytery Father Cowles was aged and quite infirm, not able to be at the meetings of presbytery often. He had the reputation of being well up in doctrine and staunch in orthodoxy; and I

well remember how the good old elder, John Gray, who took me over the "big prairie" in Henry County to the first meeting of presbytery I attended, and at which I was to be examined for ordination, took a sly enjoyment in terrifying me with accounts of "Father" Cowles' severity in dealing with callow theologues; and made me feel that about my only hope of pulling through presbytery lay in some fortunate favoring providence that would detain this presbyterial inquisitor from the meeting. (He was



PRESBYTERIAN CHURCH, IOWA CITY, 1844.

not there, and the presbytery dealt gently with the young man.) Speaking of Des Moines, there is a record in the minutes of the Presbytery of Iowa, now in my hands, which may interest Dr. Johnson and his large and wealthy congregation, the Central church of that city, while it illustrates, also, the rapidity and greatness of the changes a few years have made. Forty-one years ago the presbytery took this action: "Resolved, That to committee on missions apply to the Board of Missions to the committee of the second of the sec the amount of \$250 for Mr. George M. Swan, a licentiate, as missionary at Fort Des Moines and vicinity for the following reasons: Mr. G. M. Swan, having visited Ft. Des Moines and preached to the acceptance of the congregation, they raised a subscription and requested that he be commended to the board as missionary. Ft. Des Moines is an important place, surrounded with thriving settlements for fifty miles around; expected by many to be the future seat of state government. The church there is sixty-five miles distant from any other of our denomination; consists of sixteen members, and can raise \$100. Mr. Swan will preach there one-half his time, the other half in points where churches are likely to be organized in three or four adjoining counties. Mr. Swan has no funds, needs books and a horse, and cannot labor in that region unless the board can aid him to the amount of \$250. Boarding there is very dear, and from their circumstances and the smallness of their houses, none of the members of the church are prepared to board him." There is a prophecy in that resolution that has been more than fulfilled in the growth and importance of our beautiful capitol city; but it will puzzle the numerous, prosperous and hospitable Presbytorian families of "Ft. Des Moines" to realize that only forty years ago their church could not furnish a young bachelor Presbyterian preacher with a spare bed and plate. The mention of Mr. Swan reminds me of the first time I met this earuest, useful, and somewhat eccentric brother. It was at a meeting of syuod in Ottumwa. We were lodged at the same home, and it fell to the lot of Mr. Swan to ask the blessing when we first sat down to meat. He had been quite reserved and subdued in his manner, and we were totally unprepared for the depth and volume of sound which rolled from his deep chest, and fairly made the plates and windows rattle when he opened his mouth to "say grace." It was a wonderful voice, and it did faithful pioueer work for the church and always commanded a hearing when he undertook to speak.

Among the early ministers of the New School branch who did faithful and fruitful work were the Rev. Thompson Bird, who organized the Central (N. S.) church of Des Moines; the Rev. Williston Jones, whose reputation as an efficient organizer and wise worker was unsurpassed; the Rev. W. W. Woods and the Rev. Samuel Storrs Howe, long identified with the work in Iowa City; and, above all, the Rev. Gamaliel C. Beaman, who faithfully cultivated a large field in the southeast corner of the state. I count it a privilege to have known Mr. Beaman for several years—closing years of his busy life. He was a man of lovely spirit, modest to a fault, unselfish, philanthropic, a hater of op-

pression and wrong, and thoroughly consecrated to the Lord's work, too, wherever he found vice, oppression, infidelity, iutemperance or superstition within reach of his attack, and his life is itself a romance of missions.

Difficulties? There were plenty of them in this pioneer work. Some were such as are always present in the unsettled stages of society, and the period when men must bend their energies to the necessity of a roof over their heads and a supply of bacon and moal for their tablo. Some of the difficulties in Iowa were peculiar to our state, such as Mormonism in the days when Nauvoo was the seat of the Mormon church, and southeast Iowa was the resort of lawless Mormon refugees. Kneolandism was another peculiar difficulty. It was a sort of pantheistic (or atheistic) communism, which took its name from Abner Kneeland, who was a man of education and talent, an organizer and outspoken in the defence of his views. He had been in prison in Boston for blasphemy, and after his release came, in 1838, to Iowa, and established his infidel colony at a point on the Des Moines River which he named "Salubria." From here he wrote back to his friends, saying: "Come on! I have found a country where there is no Bible, no priest, no Sabbath, no heaven, no hell, no God, no devil! Come on! Here is liberty."

Difficulties? Yes, plenty. We sometimes imagine that we have to make sacrifices and do some hard work; but how does our self-denial size up with that which the fathers endured in laying the foundations on which we are building? Look at Father Bell working for the first six years in Iowa and receiving, all told, less than \$100 from the fields he served; with nothing from the board for the first and second years, and then only \$100 for the third, and a little more for the following years. How would our M'Cormick boys like to try home mission work on that basis of compensation? See Mr. Bird living in a log-cabin of one room and cheerfully writing that it was so "snug and warm as not t froeze my feet." Measure up with J. D. Caldwell in his winter trips of sixty miles every two weeks through old-fashioned snows and blizzards that buried houses out of sight. Wade with him



IOWA CITY CHURCH, 1892.

the icy waters of the overflowing "Wapsie" to meet appointments. Or make the rounds with David M'Comb while he alone held the field of northwest Iowa in war times, facing the biting gale at the cost of one of his eyes; or stand alongside of Father Beaman, preaching between four and five thousand times, teaching district school, lecturing hundreds of times against slavery, the liquor traffic, Mormonism and intidelity, mobbed sixteen times, buying two saloons and turning oue into a church and the other into a dwelling, so stopping their hellish business. Or weigh our present "hardships" with the trials and toils of such men as J. C. Sharon, J. M. M'Elroy, J. D. Muson, Luther Dodd, W. H. Williams, and a double score of others as faithful and worthy; and then see bow small we appear to be talking about hardships and self-sacrifice for Christ and his church!

Fifty-five years the twenty-fourth day of June, this year of our Lord, 1892, since the first Presbyterian church was gathered on Iowa soil. To-day nearly four hundred churches and more than thirty thousand church members, and men living among us who have seen it all! Moral.—The moral of my story may not appear, at the first glance, to have a necessary connection with the theme; but to me it runs about thus: What business have Iowa Presbyterians, in this day of their prosperity and strength, to be leaning on the Board of Home Missions? Do you see?

HOME MISSIONS IN IOWA.

BY REV. T. S. BAILEY, SYNODICAL MISSIONARY.

The condition of our home missionary work in Iowa is full of encouragement in most respects. The Lord's blessing has been upon the work of the missionaries in a marked degree. Of our 376 churches nearly all are now supplied, though about twelve of them are served students under temporary arrangements which must end as soou as the seminarics open iu September. This will leave twelve fields open to be supplied. We have been conservative in the matter of new organizations because of our lack of suitable ministers to care for the uew churches. Such denials work great injury to our cause in two ways. First, it is discouraging to the people who appeal to us for help; and second, it shuts the door of sympathy and confidence aginst our church in such communities for all the future. These communities turn from us to some other band of the Lord's people, and in the times of their prosperity—sure to come only a little way in the future — their gifts will be poured into the Lord's treasury through other channels than our beloved church These cases furnish a practical illustration of the proverb, "There is that withholdeth more than is meet and it tendeth to poverty." With the quickened interest obscrved in all lines of business enterprise now manifesting itself in Iowa, it is no time for our Presbyterian church to be feeling her way timidly along. We need the boldness born of faith in God, and consecration of life and means to this work

I desire to call special attention to efforts among our young people represented by the Sunday-school and the Young People's societies. I think special efforts should be made to interest them in contributions to the treasury of the Board of Home Missions. A circular issued by me, especially addressed to the Sundayschools and the Young People's societies last

which I am sure had something to do with the increased contributions as shown by the past year's records.

The especial work under our care among the Indians iu Tama County is iu a very helpful and hopeful condition. Our missionary teacher, Miss Skea, is now comfortably located in the new mission house erected last year, and the work has the confidence and sympathy of a much larger number of people in the immediate vicinity of Tama than ever before. The government has also appointed a teacher, who is an earuest Christiau mau, in fullest sympathy with our missionary work; and by mutual arrangement of the Iudian agent, Mr. Lesser, and our mission committee, the government teacher, Mr. Stoops, makes his home in our mission building. This brings about the warmest sympathy between all of the workers. I am sure our Christian people owe a debt of sympathy and helpfulness to these heathen people which cannot be paid without a persistent and patient effort for their salvation.

I am glad to call attention to the fact that in a number of the presbyteries plans are on foot for a series of evangelistic efforts either by the employment of presbyterial evangelists, or by a series of exchanges on the part of the ministers. Both plans are good as shown by past experience, but I am more than ever persuaded that we need men well fitted for the evangelistic work, endowed with zeal and good judgment, devote themselves to the special work of holding evangelistic meetings in our vacant and weaker fields. If we had four or six such men n Iowa, working immediately under direction of the home mission committees with a view to lifting the church to a position where they will call and support settled ministers, their support would be a wise expenditure of the Lord's mouey. The Presbyteries of Sioux City and Fort Dodge have combined to support such an evangelist, and he is now on the field and at The Presbyteries of Dubuque and Cedar Rapids have made arrangements to employ such a man between them. Benefits of such a plan are: First-It saves our churches from being preyed upon by a class of irresponsible, self-ap pointed evangelists, who more frequently work injury than good to our courches when they visit them. Second—It mees the imperative demands in our fields for special work of this kind in eutire harmony with our excellent polity. I most earnestly commend this form of effort to other presbyteries. A part of the Lord's ascension gift was evangeliss, but we need to be very watchful that the men who take up this work are sent of the Lord himself.

Most of our churches have buildings in which

Most of our churches have buildings in which to worship, yet there are a few marked exceptious to this rule. Our state is filling up and improving with unusual All the little towns show this by the new houses which are being evected, and the country shows it by new buildings and new breaking. Few icells

and new breaking. Especially is this true of the northwestern part of the state. Our city work is generally encouraging The receut floods have worked great injury to two of our missions in Sioux City; but with the energy characteristic of that region, with a little help and no delay, they will arise and repair the damage. We We raised and paid into the treasury of the Board of Home Missions the sum of \$14,575 during the year ending October, 1891: we drew from it the larger sum of \$19,904. This shows us indebted to the board for that year's work \$5,329. This has been true of every year, only the deficit has been larger. since the organization of the synod. Iowa has not yet paid out one dollar for preaching the gospel outside of its own borders. The Presbyteries of Cedar Rapids, Iowa. "a City and Waterloo

point of self-support Presbyteries of Council Bluffs. Moines, Dubuque, Ft. Dodge and Sioux City were in debt to the board last year for their local support — the last four heavily. It would be much easier to supply our vaeant churches if our synod were putting money into the board's treasury to meet the drafts we are making upon it.

My earnest hope is that this synod will make some provision by which we may reach self-support.

The synod located the college at Fairfield, th citizens giving a site and \$28,000. Its campus has twenty acres, with a fine president's residence. The large building with extens ve wings named Ankeny Hall, after Elder Ankeny, of Des Moines, who contributed \$15,000 toward it. A handsome chapel has been erected recently. The late Professor Thomas H. Skiuner, D.D., left it a legacy of \$25,000. Its endowment fund must now be about \$100,000, and it expects, after September 1st, to run without these appeals to the churches which it has hitherto been forced to make. The Rev. A. C. Smith, D.D., is president.

Coe College, at Cedar Rapids, originated when



PRESBYTERIAN CHURCH, FONDA, 10WA.

PRESBYTERIAN EDUCATION IN IOWA.

BY REV. E. C. RAY, D.D.

Iowa has been alert and forward, as the character of its people would assure, in educa-tional enterprises. Of its Presbytcrian intional enterprises. Of its Presbytcrian institutions Lenox College, at Hopkinton, is the oldest. It was founded as a college institute in 1859, and organized as a college in 1884. It was named after Mr. James Lenox, of New York, who gave the first \$1,000 for its endowment. It has now seven acres of campus, a college building and a ledier, hall together worth \$20,700. Its \$10 ladics' hall together, worth \$20,700. Its \$10,000 endowmeut is wholly inadequate for it work. Up to 1884 it had trained 2,000 students of whom fifty are in the ministry. Since beginning college work, in 1884, it has graduated 170, six of whom are now in foreign mission fields and six in McCormick Theological Seminary. It has a faculty of eight members and 115 students, only ten of whom are not now confessors of Christ; seven made public confession in May. The Rev. A. G. Wilson, D.D., is

Parsous College, at Fairfield, was named after Mr. William Parsons, of western New Christian college. After twenty-five years it was sold for \$42,000, and the college has been generously aided by Mr. Parsons' two sons.

the Rev. Wiliston Jones, first pastor of the Cedar Rapids church, brought the educational needs of the West to the notice of the General Assembly in Saratoga, and Mr. Dauiel Coe, of Greene County, New York, gave \$1,500, of which \$500 was to purchase a site for a college, and \$1,000 was to buy land on which the students might labor for their support. \$1,000 bought eighty acres, now valuable, lying within the city limits, and partly sold for endowment fund. The unsold part is now valued at \$45,000, the buildings at \$50,000, the endowment \$80,000. The faculty has seven members, the Rev. James Marshall, D.D., president, and there are 130 students Buena Vista College, at Storm Lake, is an institution re cently opened, having a campus and a building which cost \$25,000. The Rev. L. Y. Hays, D.D., is president

Corning Academy, at Corning, uear the southwestern corner of the state, was founded by the Rev. S. M. Johnson, now of Denver, who was pastor of the Corning church. He secured a remarkable subscription from the people of the town and from farmers of the region about. The Rev. Samuel L. McAfee, now of Park College, brought the academy, under his principalship, to a high degree of efficiency. The Rev. T. D. Ewing, D.D., formerly president of Parsons College, is principal. The academy has property valued at \$20,000, and ought to have at once \$25,000 to endow one chair, making it It has fifty-one students, self-supporting. twenty-six in classical studies, three meaning to be ministers.

The Board of Aid for Colleges and Academies

has been very useful to some of Iowa's insti tutions, and report that its means will not permit it to do more. It seems reasonable to believe that the work of conversion, sanetification and training for service which these intuitions have done shall stimulate gifts, like those honefactions which blessed Jawa, both to those benefactions which blessed Iowa, both to place the Iowa colleges and schools above mendicity, and to found and foster similar fountains of good in the newer regions beyond.

FATHER BELL.

Lying before us is a yellow, worn copy of the Northwestern Presbyterian dated June 20, 1868. More than two pages are devoted to the protest and anti-protest against the action of the General Assembly in approving the basis of reunion presented by the joint committee. On auother page are to be found two columns headed, Rev. L. G. Bell, Deceased. It is not difficult to say which part of the paper was most eagerly expected and most carefully read.

No one doubts for a moment that greater importance was attached to the event which has made naterial for ecclesiastical story. Then, as now, all presbyterianism was breaklessly watching an epocha movement. Battle o the Giants called accition away from the patient, humble campaign of the skirm-ishing on the outsairs of the kingdom. It was and is natural that public events should hold the eye and ear. The danger to be avoided is that of so magnifying them that all other deeds and events are crowded out of sight. No man can rightly estimate the relative importauce of the Reunion and the life and character of Father Bell. One gave us a united and peaceful church; the other the Presbyterian church iu Iowa, and indirectly the Presbyterianism of whole Central West. The Head of the Church ouly can say who did most for the kingdom.

By the kindness of Judge J. J. Glenn, Mr. and Mrs. W. T. Smith, a daughter and son-inlaw of Father Bell, and Mrs. Caroline E. King. another daughter, we are able to present the following matters of information in addition to what Dr. McClintoek has written in his article on the first page. Launcelot Graham Bell was born in Augusta Co., Va., June 17, 1789. His wife, Margaret Baird, was born in Hagerstown, Md., March 5, 1790. They were united in marriage on the evening of March 15, 1809, by the Rev. John Mathews, of Shepardstown, Va. His father was born in Scotland, and was a Methodist preacher. His mother was boru in Ireland. He was not a college-bred man, and received both his literary and theological education under the Rev. John Mathews, D.D., father of the late Rev. R. C. Mathews, D.D., of Moumouth, Ill. He entered the ministry in 1827. He was ordained at Jonesboro, Tenn., where he was settled as pastor of the Presbyterian church for four years. He was licensed to preach the gospel in the fall of 1825; the precise date of his ordination we have not been able to determine. He removed from there to Franklin, Ind., in 1833, and was pastor of the Presbyterian church of that place for three years, and removed from that place to Monmouth in 1836. On the second day of September, 1837, by appointment of Schuyler Presbytery, Rev. L. G. Bell organized the Presbyterian church of Monmouth. The boundaries of the presbytery embraced a territory about two bundred miles in length and one hundred miles in breadth, extending from the Illinois River

Father Bell was then over sixty years of age to the uorthern line of the state. For some time after the organization of the church at Monmouth Father Bel l served the same as stated supply. Of his w ork in Iowa, begun even before the organization of the Monmouth church, its magni tude may be seen from the fact that during his thirty years' labor he organized thirty-three churches in Iowa, and watched over and succe red them with Pauline solicitude. These churc hes extended in a line across the state from Burlington to Council Bluffs. In 1842 he removed to Fairfield, Iowa, to be nearer h is field of lahor, the sparse settlements of the frontier. In the fall of 1853 Father Bell, see ing that the advancing tide of emigration had swept past him to the Missouri River, intima ted to presbytery that, if no one else could be found to enter the field thus lying unoccupied within six months, he himself would enter upon it. In the spring of

1854 the promise was; elaimed, and though

abors and enter into rest. Thus he died May

EDUCATIONAL

Edward Everett Hale, Jr., a graduate of Harvard in 1883, has receutly been appointed professor of English in the Iowa State Uni-

The Hebrew fellowship in Princeton Theological Seminary has been awarded to Mr. W. A Shedd, son of the Rev. J. H. Shedd, D.D., missionary in Oroomiah, Persia.

Yale corporation has selected Prof. H. L. Williams, of Cornell, to succeed the venerable Professor Dana, and has given charge of the new department of physiological psychology to Prof. E. W. Scripture. Jules Luquien becomes a professor of modern languages.

Commencement exercises at Downer College. Fox Lake, Wis., opened with the programme of the literary society on June 17. Musical soirce June 18. On Sunday, June 19, the address be-



he undertook the work, establishing his central point at Sidney, Fremont County, in the southwest corner of the State of Iowa. region he labored until 1861. In 1861 the feeble health of his wife and his own advanced age, being over seventy years of age, rendered imperative to withdraw from the kind of labor to which he had then given twenty-five years of bis life. He therefore removed to Monmouth, Ill. There, with the church whose existence was owing to bis labors, and surrounded with the affectionate care of a son-inlaw and daughter, and their children, he designed to spend his declining years, but still labored in vacant churches in the vicinity as he had opportunity, and devoted part of his time to writing sketches of the early history of the churches in southern Iowa, which were published in the Northwestern Presbyterian. In 1867 bis beloved partner peacefully died. Father Bell, though urged by friends and solicited by affectionate relatives to spend the remainder of his days in rest, could not consent. From the period of his removal to Monmouth till his death he twice visited his beloved ehurches in western Iowa, riding bundreds of miles on horseback, and, rather than be idle, spent the last winter with the little church of Pope's River. Ill., delighted in his work of preaching Christ, and being blessed in his labors. In the spring of 1868 he again visited western Iowa, and was on his return, and had reached Afton, where he had appointed a communion season, when he was met by the messenger of his Master, bidding him to eease his

ANKENY HALL, PARSONS COLLEGE, FAIRFIELD, 10WA.

It to work, establishing his censor of the State of Iowa. In this bored until 1861. In 1861 the feeble is wife and his own advanced age, seventy years of age, rendered it to several nary department on June 22, and alumnæ meeting at 3 p. m.

Commencement exercises at Westminster Seminary began with the baccalaureate sermon by Rev. D. W. Moffat, D.D., on Sabbath, June 19, in the First Presbyterian courch of Fort Wayne, Ind. On Monday there was an art reception at the seminary, and on Tuesday a class of nine was graduated, Rev. Thomas E. Barr, of Kalamazoo, Mich., addressing the

Commencement exercises of the Michigan Female Seminary, Kalamazoo, Micb., began Sunday, June 12tb, with the baccalaureate sermon by Rev. Thomas E. Barr, First Presby-terian church. There were exercises of various character on Tuesday and Wednesday, and on Thursday occurred the graduating exercises, with an address by Rev. W. Willington Carson.

The sixty-sixth commencement of Adelbert College of Western Reserve University began with the baccalaureate sermon by President Thwing, Sunday, June 19. Monday, June 20, prize declamation in the Beckwith Memorial church. Tuesday, June 21, meeting of the board of trustees. Wednesday, June 22, orations of the graduating class. President and Mrs. Thwing's reception at Adelber College Thursday and Friday, June 23 and 24.

THE WORLD

The Italian crisis is far from being safely passed. The rosignation of Rudini was followed by the formation of a new cabinet in which Signor Giolitti is premier. The remaining members are said to be capable men who receive the support of Signor Crispi. The programme announced by the new ministry is neither hot nor cold. Severe retrenchment is to be practiced, but this is wholly inconsistent with the assurance on the part of the premier that would not insult the country" by declaring additional taxation impossible, or by promising such a reduction of the army as would jeopardize the safety of the country. The Triple Alliance is to be adhered to, and in regard to foreign affairs in general the premier said that any ministry which violated international agreements would be placed under the ban of civilized governments. When the new programme was announced, social reforms and the reorganization of the civil service were promised. This statement was followed by a quasi vote of confidence on May 26. But it was preceded by a stormy debate and was, after all, only a modest order of the day, merely pledging the house to wait. It was carried by 169 to 160, with thirty-eight abstentions -certainly too scant to be a working majority. The premier tendered his resignation, which was refused. Subsequently the Chambers agreed to the demand for a provisional vote of credit for six months. The situation is disheartening even to the bystander. Just now there is a great scarcity of silver change in Lombardy and other parts of Italy. Commercial transactions are The blame has been generally laid at the door of the blocked. Triple Alliance, but while it does greatly drain the country the chief crevasse is in the interior organization of Italy, The extravagant expenditures for railroads and the profitless manner in which they are conducted have received no little attention. The railroads, however, are only one feature of a policy which is now beginning to obtain. The new political doctrine, nationalism, whose full programme calls for the entire substitution of public for private conduct of business, is gaining a foothold in Italy. It is true that all business enterprises are not directly managed by the government, as in the case of the instead of being independent of the government in their busiy ness affairs, must continually look to the government for success. Land proprietors, bankers, vinters and capitalists know that their future depends entirely upon legislation, "fostering" bounties, commercial treaties. Thus commercial independence is lost and a political ring formed. As a result, public business is honeycombed with jobbory. Government paternalism seems to have its home in Italy; the form changes, but the fact remains. Instead of dividing shiploads of grain among her proletariat, she goes into the business of fostering trades and business. There is no more telling argument against nationalism than the present condition of Italy. Just because only the favored are able to earn a living not only are trades and business enterprises declining, but the people, who make them possible, are going away as fast as they can get the means. According to the Department of Statistics the emigrants numbered 217,240 in 1890, and 295,000 in 1891-an increase of about 77,000. In the last seven years 900,000 able-bodied citizens have left Italy with the expressed intention of never returuing. The reason given was their inability to earn a living. 65 per cent. of the emigrants were agriculturalists and laborers; in 1887, 781 per cent. in 1888, 82 per cent. The percentage has been increasing since then, though the precise proportion has not been ascertained. The farmer is the foundation on which proper economic couditions rest, and any country from whom the foundation stratum of society must run away to keep from starvation is certainly in grave danger.

If the inferences drawn from two sets of figures receutly published are to be relied upon, dangerous forces are at work in France. According to the report of the Chief of the Statistical Bureau there were 838,059 births in 1890 and 876,505 deaths; an actual decrease in population of 38,446. Births for the same year decreased 42,520. Statisticians have been expecting the deaths to equal the births, but no one looked for this phenomenon, which is absolutely unique on the Continent. Similar phenomeua occurred in the year '54-'56 and '70-'71, to be explained, however, by the Crimean and Franco-Prussian wars. The effect of the influenza during 1890 does not sufficiently account for this reversal of uature's usual habit. The main reason, doubtless, is in increasing aversion to large families. In France the average is 150 children to 100 families; in England it is 380 to 100. Families are becoming smaller and marriages fewer in number. In 1884 the number of marriages was 289,555; in 1890, 269,332, a decrease of over 20,000 in six years. Meanwhile divorce is increasing a

the rate of about 390 per year, while in 1890 the births of illegitimate children decreased 2,485. Decrease of population from such causes is one of the surest signs of national decay, aud it is not a matter of wonder that sociological students are pointing to the physical degeneracy of the French people; the higher classes having, from luxurious living, become effeminate, and the lower classes being dwarfed by the tasks imposed upon them. The degeneracy of the lower classes is rapidly taking place iu Italy, but the cause there is national poverty rather than social wrong. To these facts concerning the social condition of France are to be coupled another set pointing to political demoralizatiou of some sort. M. Leroy-Beaulieu has shown that there is an alarming increase in the expenditure of the French communes. The government seeks to keep secret the amounts spent by the commuues, but an estimate has been made by watching certain fixed taxes for a term of years. The appended table shows the apportionment of this tax by millions of francs:

| National Expense, | Departmental Ex. | Communal Ex. | 1838. | 293 millions. | 60 millions. | 33 millions. | 1860. | 223 | 100 | 73 | 73 | 1875. | 315 | 144 | 143 | 143 | 1891. | 1891. | 448 | 170 | 186 | | 186 | |

The revenue derived from these taxes devoted to national expense is thus seen to have increased 53 per cent., while the increase has been 181 per cent. for departmental expense and 467 per cent. for the communes. The 186 millions does not of course represent the whole cost of the communes. For the year 1 their total receipts were 1,060,000,000 francs. French off als say that this is simply "the result of social evolution." Sut so general a phrase is too convenient to be a reliable expanatiou. Administratively France is divided into eighty-seyn departments, which are subdivided into 332 arrondiss nents, 2,865 cantons, and about 36,000 communes—a sort of cycle upon epicycle arrangement. A commune is the administrative unit, governed by a mayor and deputies according to see. The mayor repetition of ten resents both the central power and the commune, his duties often conflicting. In addition there is a municipal council and a commissary of police. Why should the maintenance of this particular bit of administrative machinery increase so abnormally? Does it mean official corruption? Or does the physical degeneration of the common people demand an increased expenditure to a out what little they are able to earn by their own exertious? Or do the social changes above outlined, together with this degeneration, so increase crime that the administration of justice is thereby made unnaturally costly? Or shall it be said that the machinery itself is poorly adapted to the work for which it was designed, and that its unfitness is early becoming more apparent as the social and political conditions of the country change? "social evolution" mean that France has outgrown her institutions? Whatever the cause, the threatening facts remain.

The Durham strike, which for the north of England was a public calamity, has been settled in a remarkable manner. The Bishop of Durham (Dr. Westcott) presided over a conference between the Miners' Federation Board and the Coal Owners' Wages Committee, at which it was agreed that the owners should ouly lower wages 10 per cent. instead of 131 per ceut. for which latterly they had conditioned. The men who had opposed any reduction accepted 10 per cent.—precisely the terms offcred them twelvo weeks ago. The action of the Bishop of Durham is remarkable uot only because he-with the exception of Cardinal Manuiug-is the only high ecclesiastical who has successfully iuterfered in matters economic and social, but also because of its mode. Like a skilled physician he has not attempted to run counter to natural laws, but has only sought to wait upon and assist their actiou. Trade conflicts indicate economic disorders. Seeking to rectify the deranged relations of employe and employer by the coercion of one of the partics-even though it be moral coercion-is like cutting off a fractured or dislocated limb as the shortest way of repairing the damage. Dr. Westcott did not dictate the course which either party was to pursue, but prevailed upon both parties to yield something for the sake of suffering humanity. The miners have been made to see that economic laws, rather than trades unions, are decisive of the price of labor; the mine owners have discovered that humanity is a higher law than that of supply and demand. The economic effect of this scttlement is difficult to predict. It is feared that the Midland coal owners will now insist on a similar reduction. The men are so set against any reduction that such action would certainly precipitate another great strike. As for the Durham miners, their wages will remain stationary for three mouths, for in the eoal trade all settlements are understood to be binding for that length of time. Their wages, by the above terms, will be 25 instead of 35 por cent. above the standard of 1879. It is almost certain, however, that another reduction will be called for in the f. Even now the mine-owners claim that they concede the 10 per

EDUCATIONAL.

Commencement week at Gale College, Gales ville, Wis., began with the baccalaureate sermon by President Rogers on Sunday, June 19 Examinations on Monday and Tuesday, June 20 and 21. Commencement concert Tuesday evening. Graduating exercises on Wednesday, June 20, at 10:30 a.m. Commencement address by Rev., John H. Ritchey, D.D.

This year's commencement of Longmont College, occurring June 3, marks the close of one of the most encouraging periods in the history of the institution. The enrollment of seventy-five students during the year as against thirty-seven last year suggests a somewhat remarkable progress. The Presbyterians have here the foundations well laid for an important educational center of high grade. Denver is coming strongly to the support of the school through the energy of Dr. Freeman. Dr. Crissman, president, has around him an efficient faculty to carry on its work.

The commencement of Lenox College was held June 5 to 8. On Sunday the baccalaureate sermon was preached by Rev. W. O. Ruston, D. D., of Dubuque, in the absence of President Wilson, and the address to the Christian Associations was made by the Rev. E. C. Ray, D. D., of Chicago, secretary of the Board of Aid. On Monday evening the Rev. F. N. Riale, Ph. D., of Independence, delivered an address to the literary societies on the World's Religious at the World's Pair On Tuesday evening literary performances were delivered by five members of the junior class. On Wednesday the class of '92, numbering six persons, delivered their several orations.

Scotland Academy in Scotlard, South Dakota, held closing exercises June 2, closing the sixth year of its work. The average enrollment each year has exceeded a venty-five_sindents, over two-thirds of them being in the literary department. The year just closed has been one of the best in its history, the faculty keeping in mind that academy work is foundation work, and should be done with special painstaking. The same faculty, with but one change, and possibly one addition, are elected for next year. Professor John O. Duguid, A. B., is principal, and Miss Sara S. Ferguson, A.M., assistant. With a new dormitory hall, also, the outlook is for increased attendance the coming year.

Parsons College closed its seventeenth school year on Wednesday, June 1st. The past year has been a very prosperous one for the institution. The total enrollment has been raised above 200, and the attendance has been of that sort which tends to increase the reputation of the college. A class of twenty-three members, the largest in the history of the institution, is sent forth, while the class which completes the preparatory course and forms next year's freshman class, exceeds in number and ability that of almost any previous year. A large proportion of the graduating class will study for the ministry. From a finaucial point of view the record of 1891-2 has been peculiarly gratifying to every friend and well wisher of Parsons College. The bequest of \$25,000 by the late Dr. Thomas II. Skinner, which has come within the time noted, is the largest single gift the institution has ever received, and it swells the endowment fund, secured in two years past, to about \$90,000. The total endowment of the institution is now nearly \$150,000, but perhaps \$50,000 of this amount will not be available for a few months, probably not before the end of the year. The baccalaureate sermon was preached by President Smith at the Presbyterian church at the regular hour Sabbath morning. It was a strong and scholarly discourse, full of wisdom and instruction. The closing remarks, which were directed particularly to the senior class, were a benediction long to be remembered. The annual sermon to the students of the college was preached in the Presbyterian church Sabbath evening by Rev. Eugene H. Avery, of Vinton.



A Great Question Answered.

THE QUESTION.—Where may Christian people be sure of finding congenial surroundings during the WORLD'S FAIR?

THE ANSWER.—At the HOTEL ENDEAVOR, built and managed by Christian Endeavorers and endorsed by the United Society. Rates to non-members will be \$2.00 per day each—rooms only. Special rates to members of \$1 00 per day each.

To secure its advantages send \$2,00 to the Gen'l Manager for Membership. It will be within four blocks of the Fair grounds,

The Membership of the Columbian Endeavor Association is open to all Christian Endeavorers and their friends, and all who desire to be associated with them at the HOTEL ENDEAVOR during the World's Fair. The rates to members for rooms only will be \$1 00 per day for each person, two in a room. No membership required for children under 15. Children under 15 years will be charged half rates when occupying same rooms with name or others. Holders of Mindership Tickets are entitled to Special Rates as above, are so Choice of Dates not Otherwise Engaged. Memberships transferrable upon application to the General Manager. There will be a first-class restaurant and a large auditorium connected with the Hotel. Address, for full particulars,

COLUMBIAN ENDEAVOR ASSOCIATION,
No. 100 Washington Street, Chicago.

CHAS. B. HOLDREGE, Gen'l Manager.

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Lots are CHEAPER in Harvey, while at the same time they derive the benefit from *MORE IMPROVEMENTS*, and the town of Harvey offers more inducements and has more advantages than any suburban town in the vicinity of Chicago.

Please read the following—it may benefit you:

THE HARVEY LAND ASSOCIATION are the founders of Harvey, a temperance manufacturing town of unparalleled growth. THE HARVEY LAND ASSOCIATION is the only company or association that has subdivided and is selling the original subdivided lots in Harvey. Other subdivisions, or additions, and there are at least five of them, are wholly outside of the village of Harvey, and are NOT IN ANY WAY connected with the manufactories in the village of Harvey.

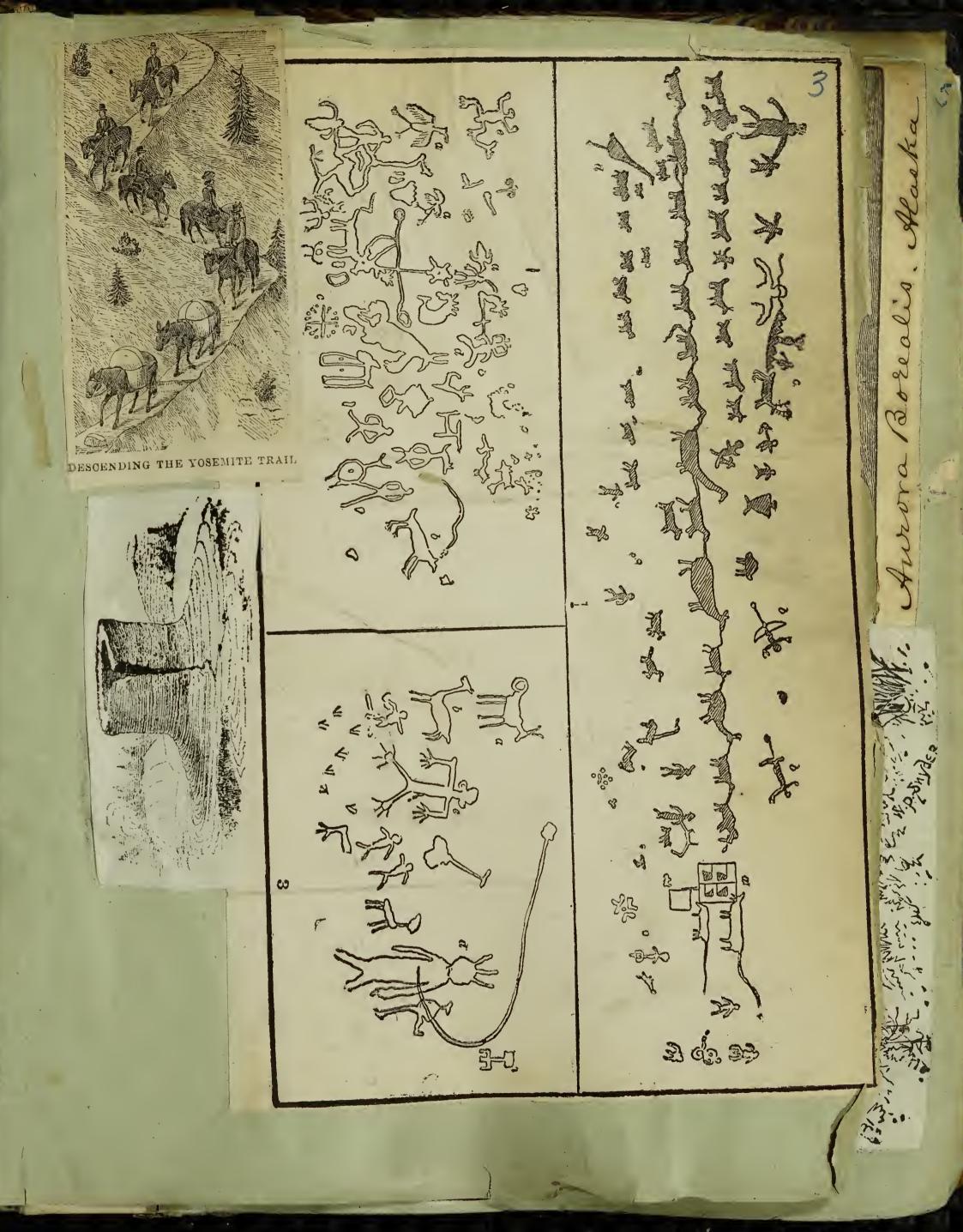
BE SURE hefore you buy any property represented as being in flarvey to see that the title come through THE HARVEY LAND ASSOCIATION, and thus derive the benefit of the following contract with manufactories:

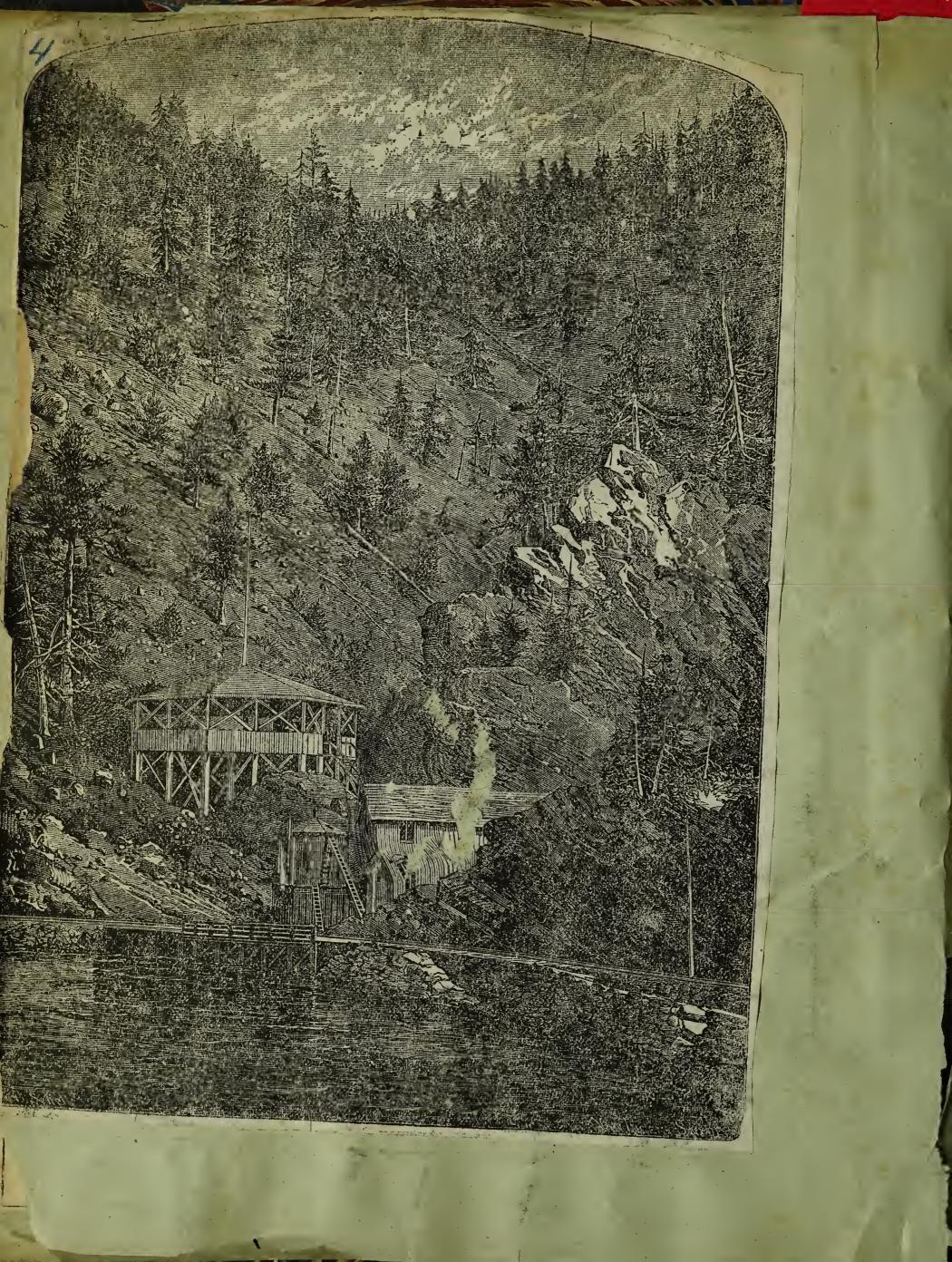
"And the said party of the first part in consideration of the agreements herein contained on the part of THE HARVEY LAND ASSOCIATION, hereby covenants and agrees that it will at all times in hiring employee give preference to persons living upon land owned or controlled by said HARVEY LAND ASSOCIATION or its grantees."

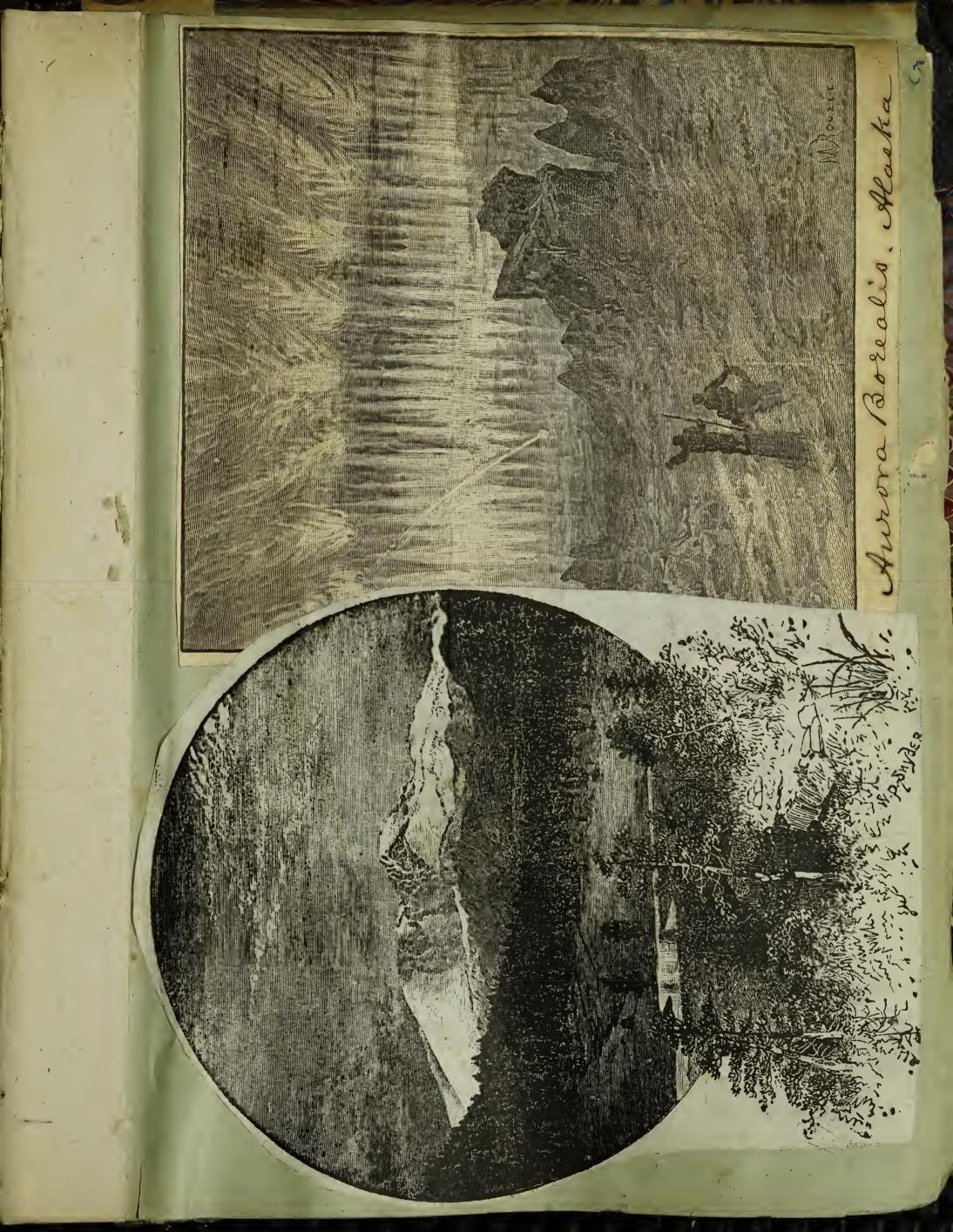
Full information, maps, pamphlets, etc., gladly furnished by THE HARVEY LAND ASSOCIATION, 819 to 825 The Rookery Bldg, cor. La Salle and Adams Sts.. Chicago, III. Send for a World's Fair Souvenir—sent free. Mention The Interior.



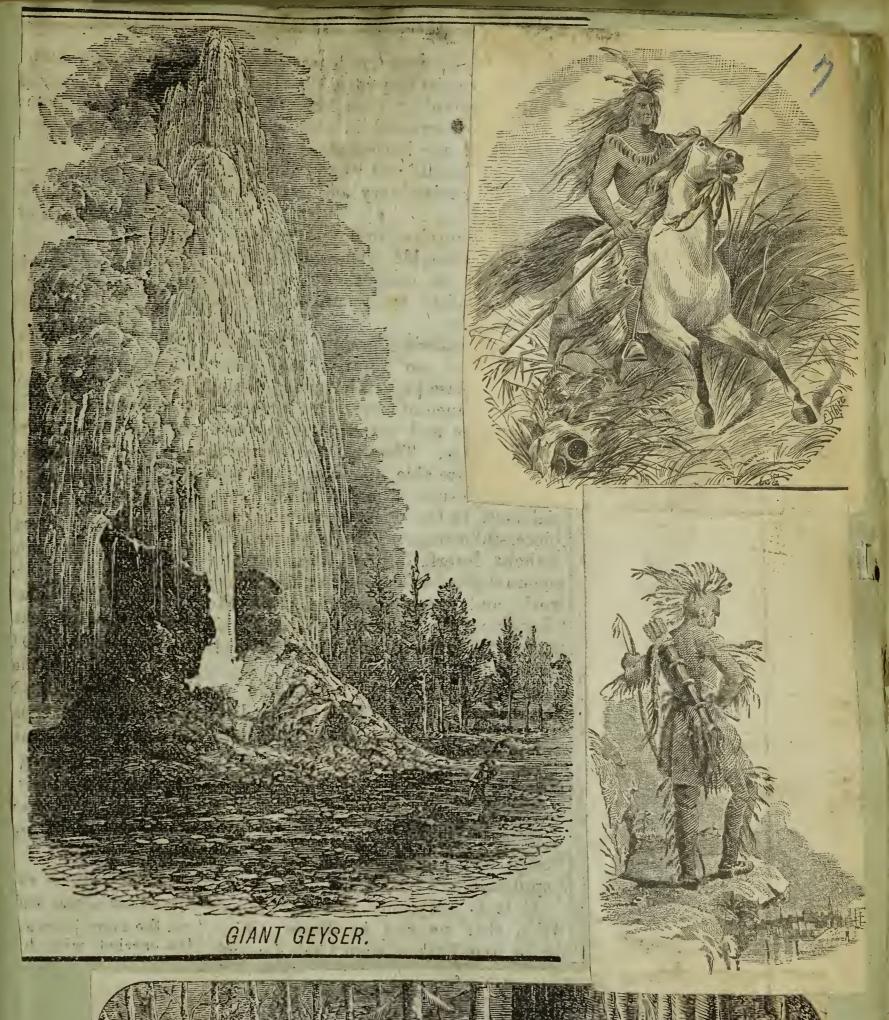








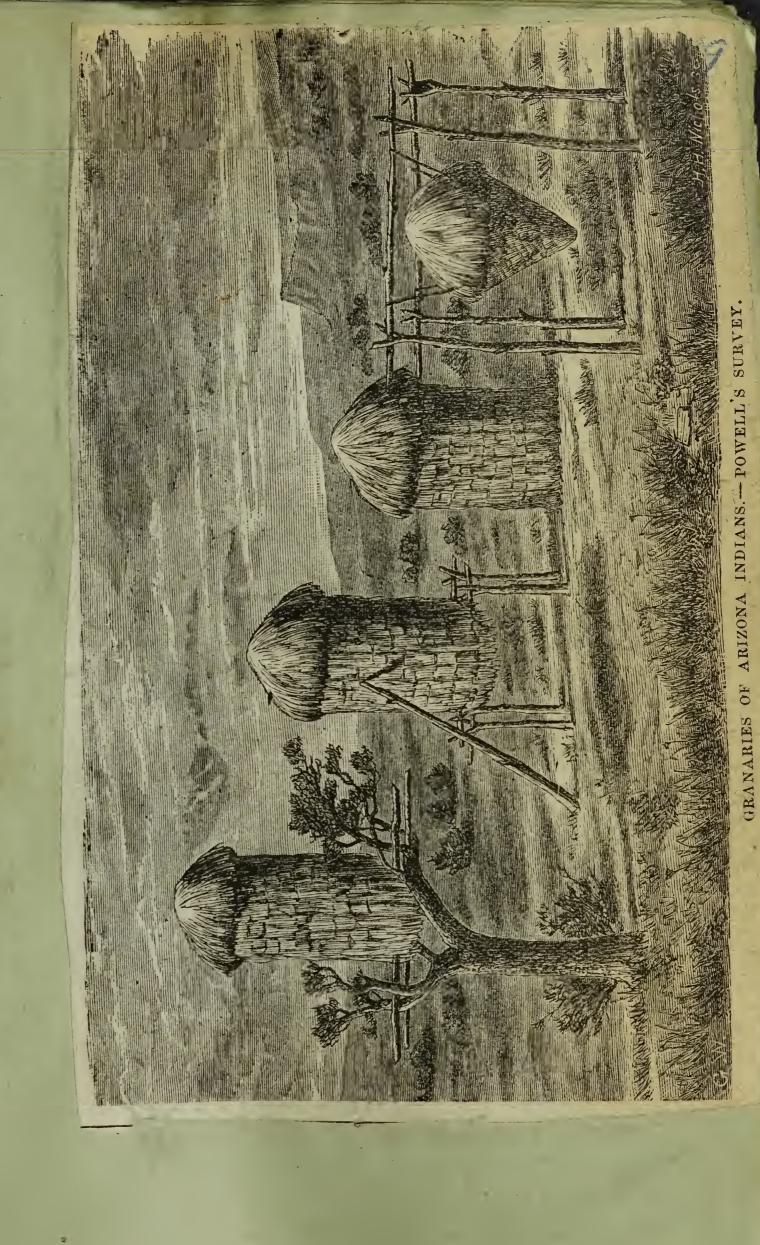






MAMMOTH TREES OF CALIFORNIA.

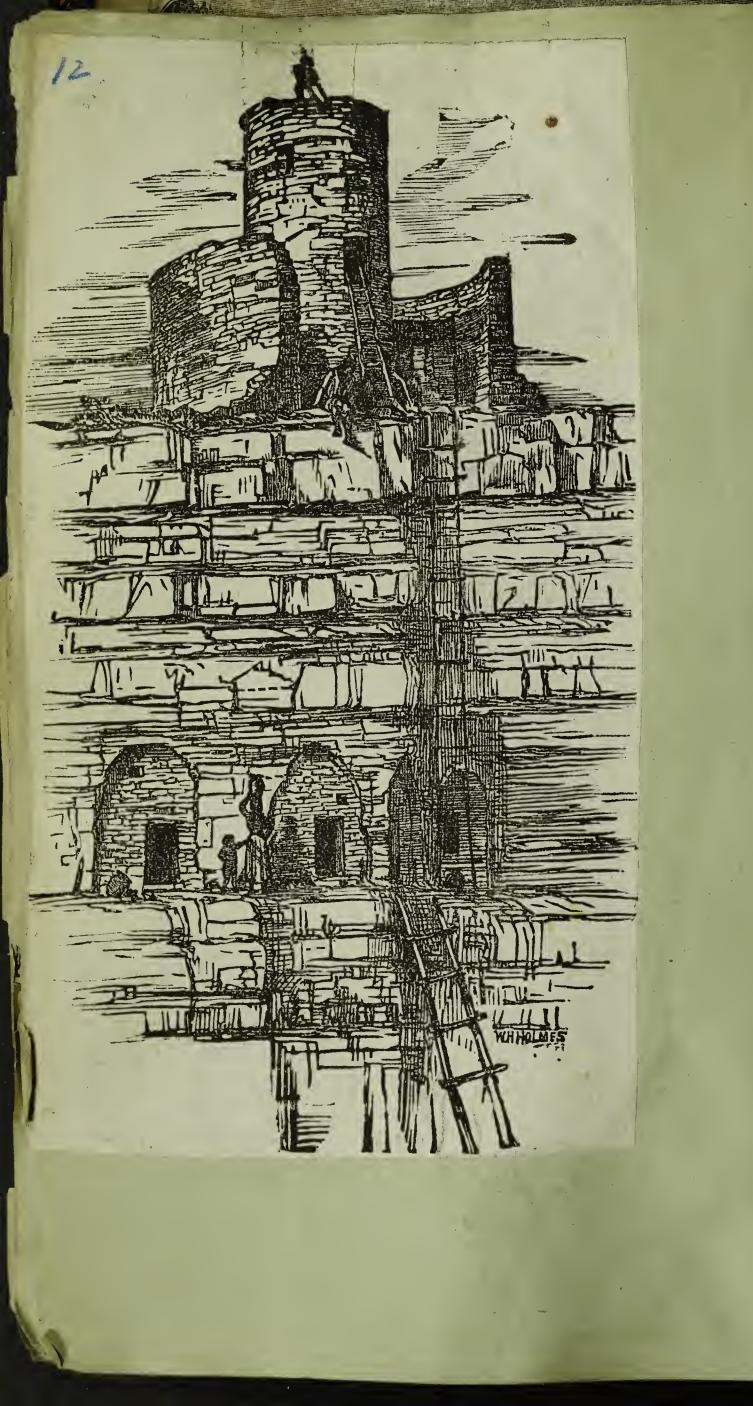




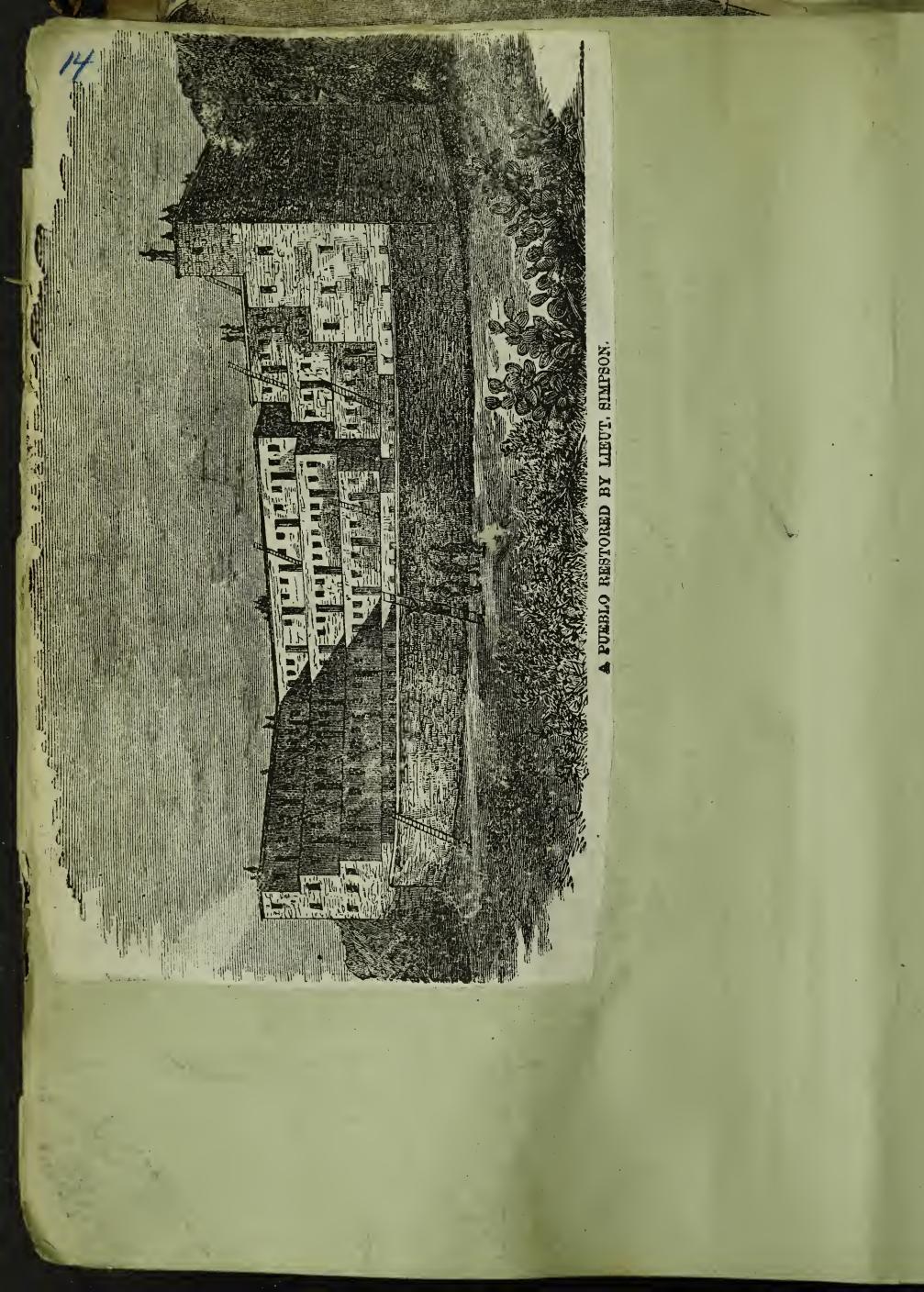


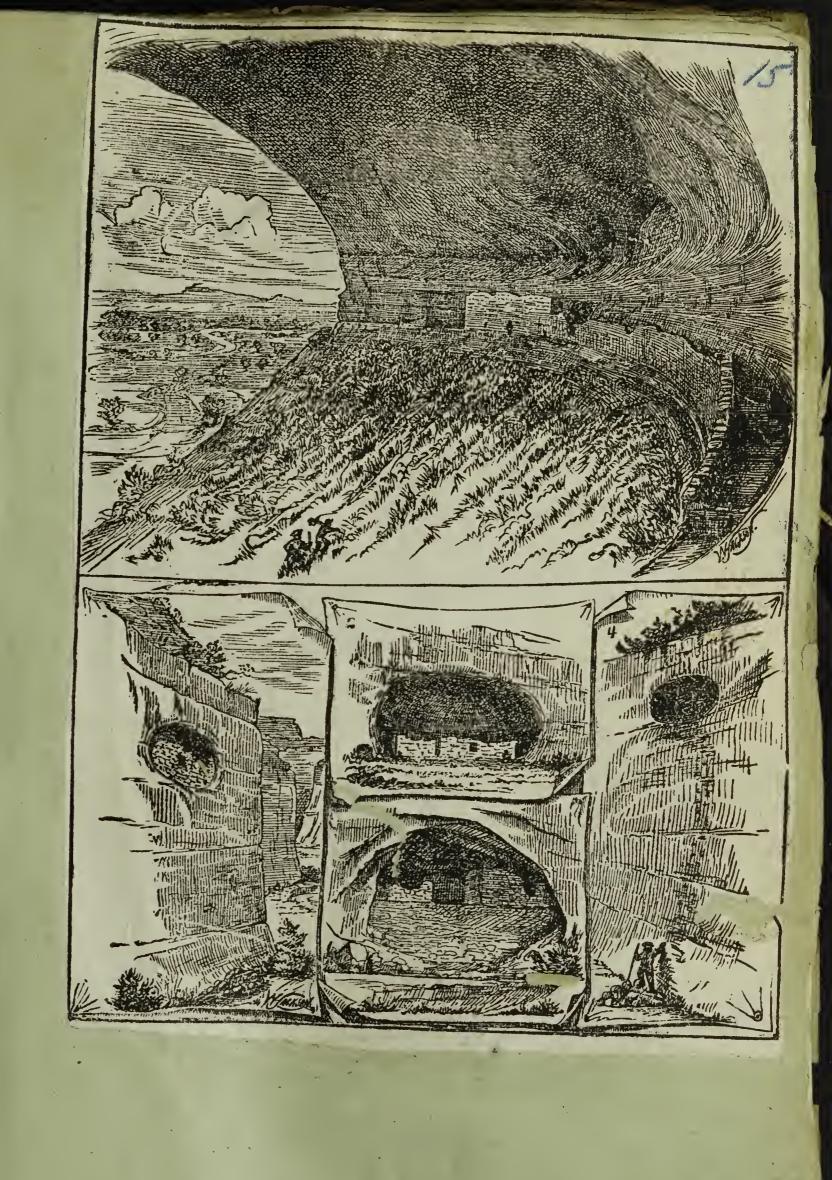




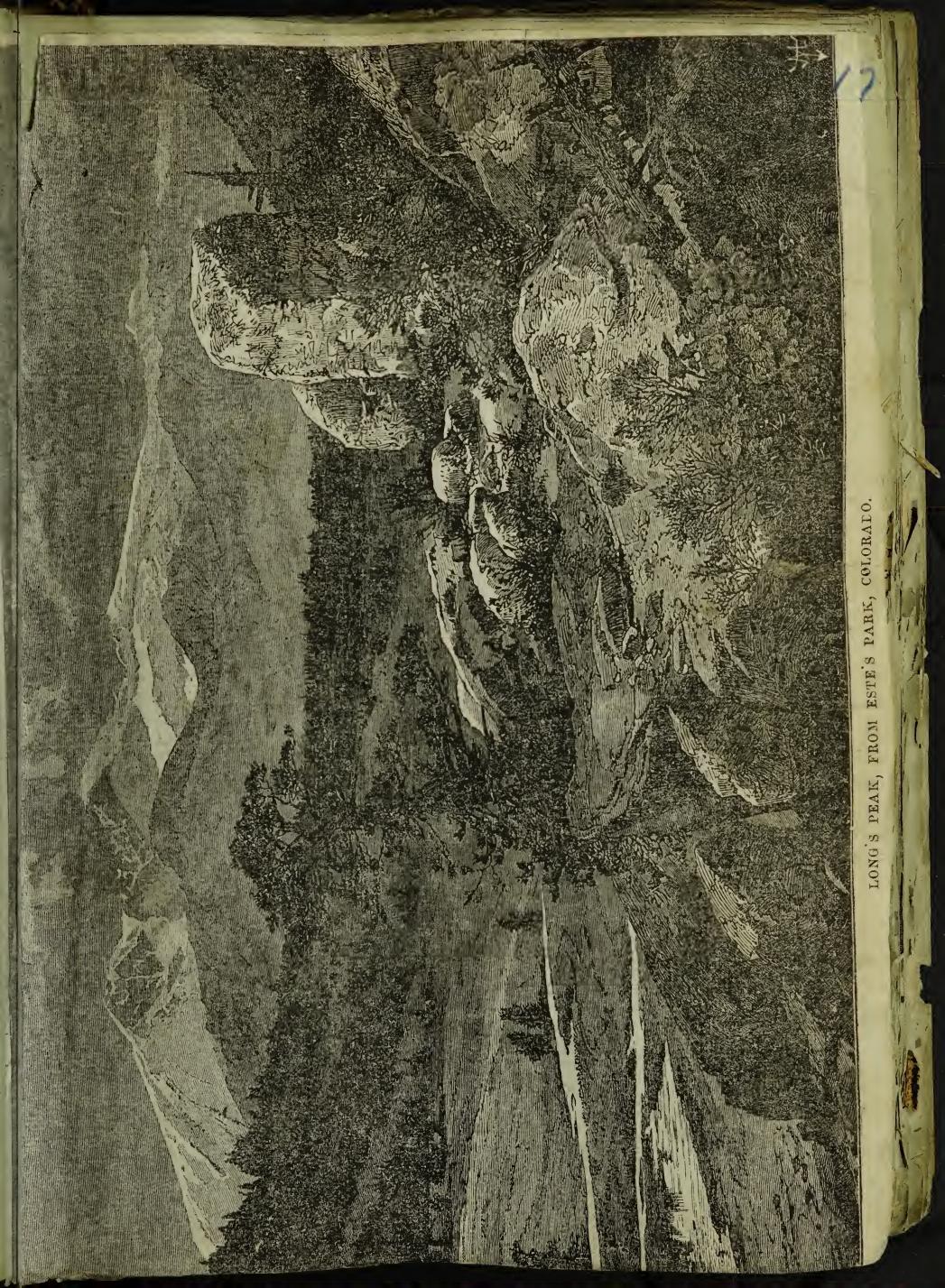






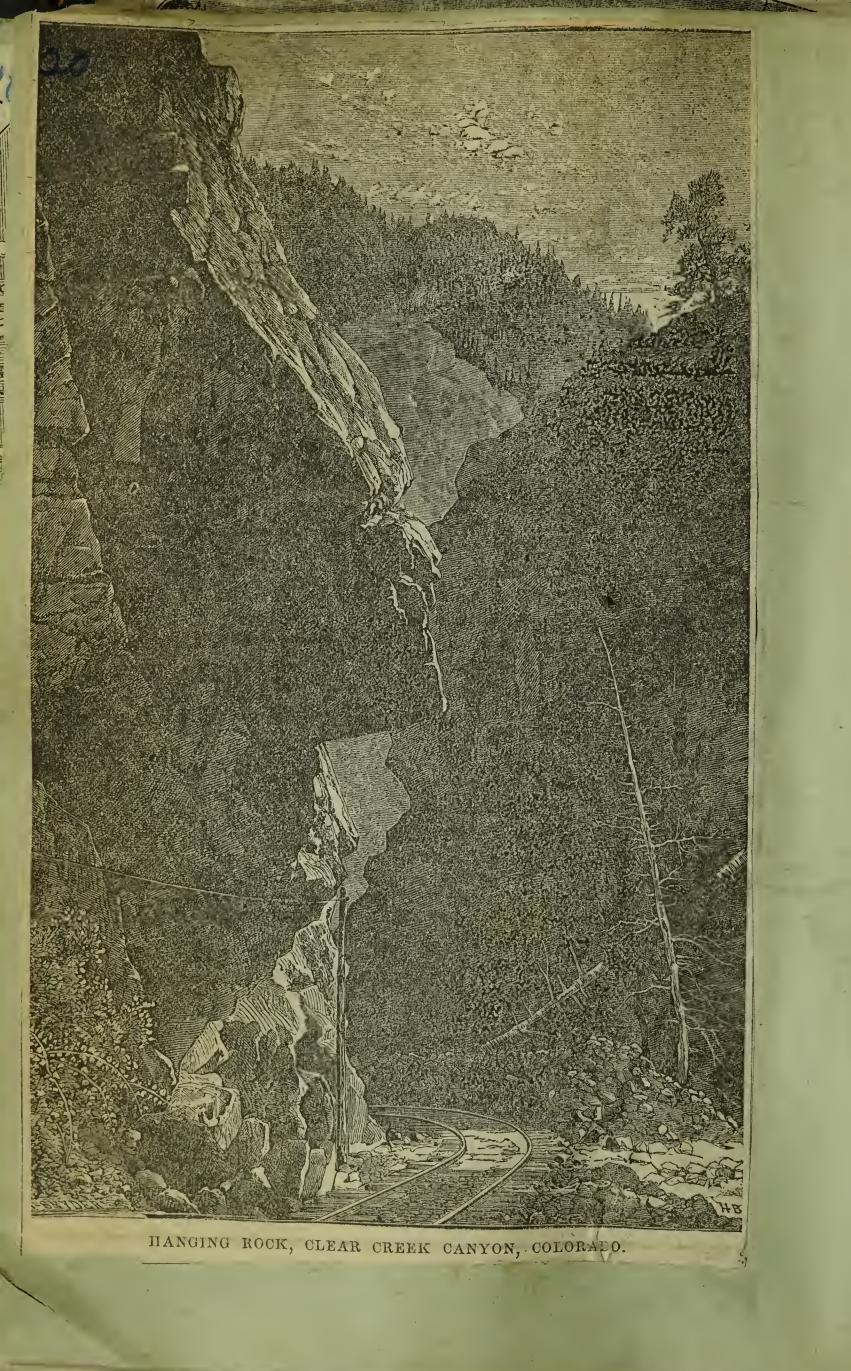


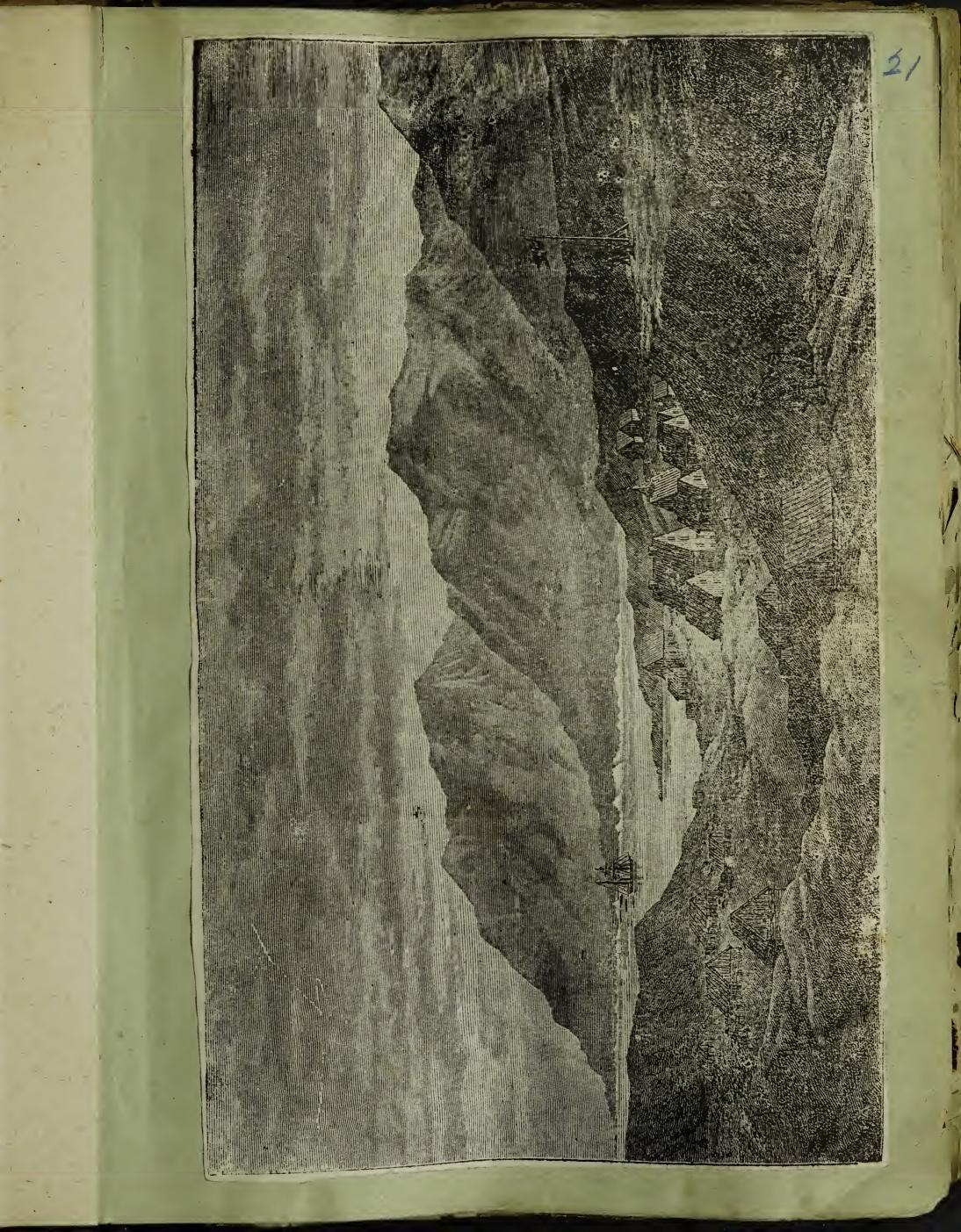


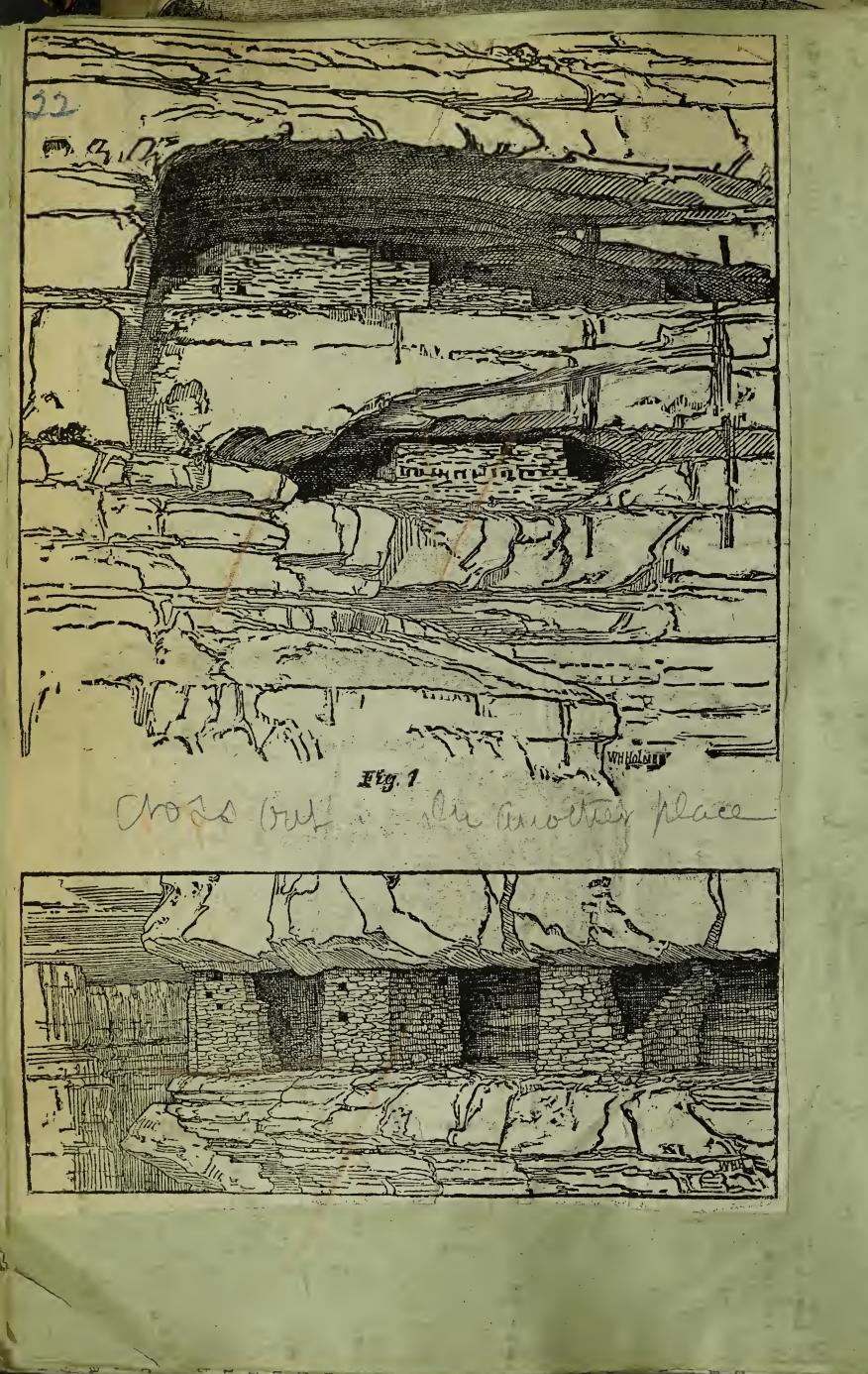


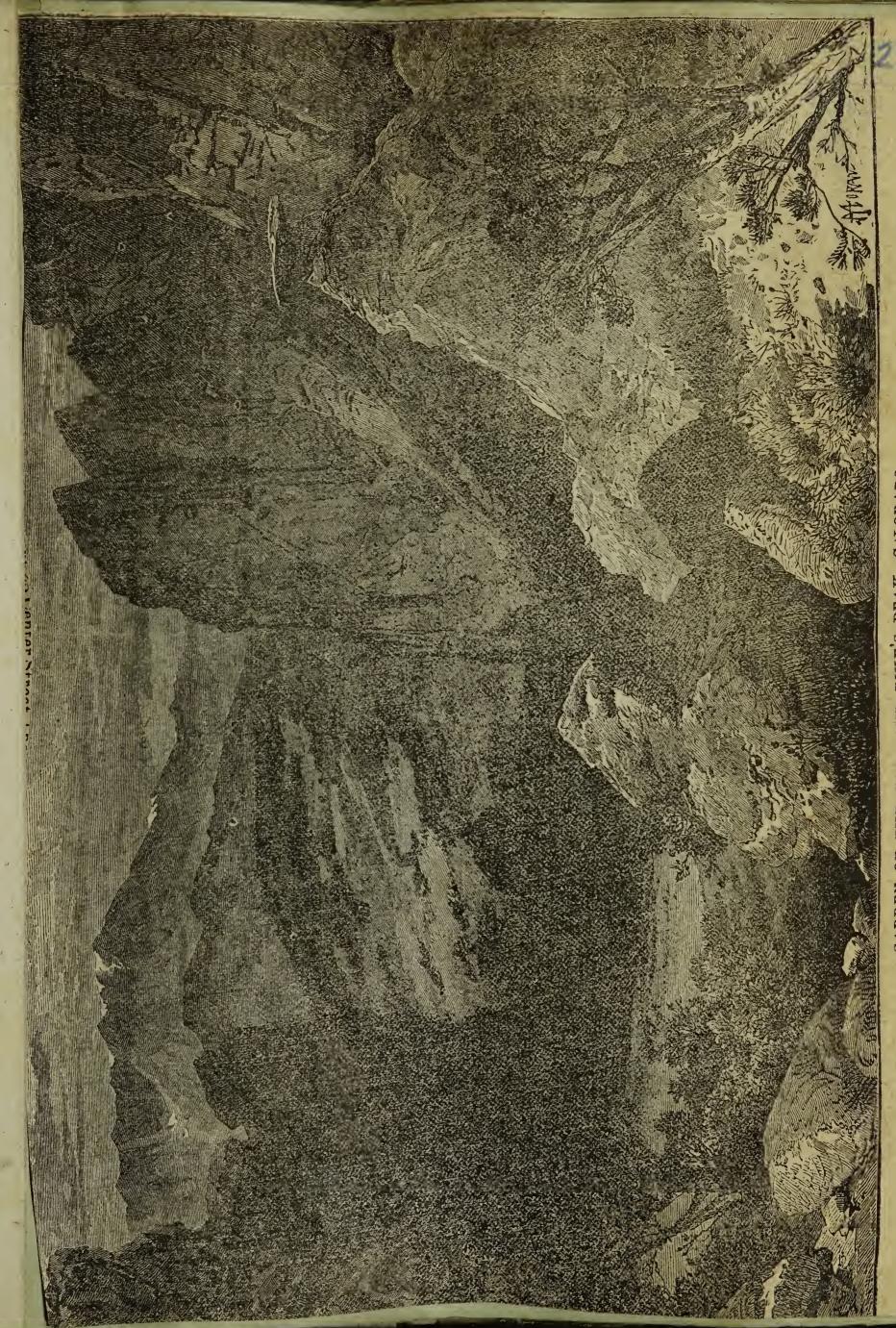




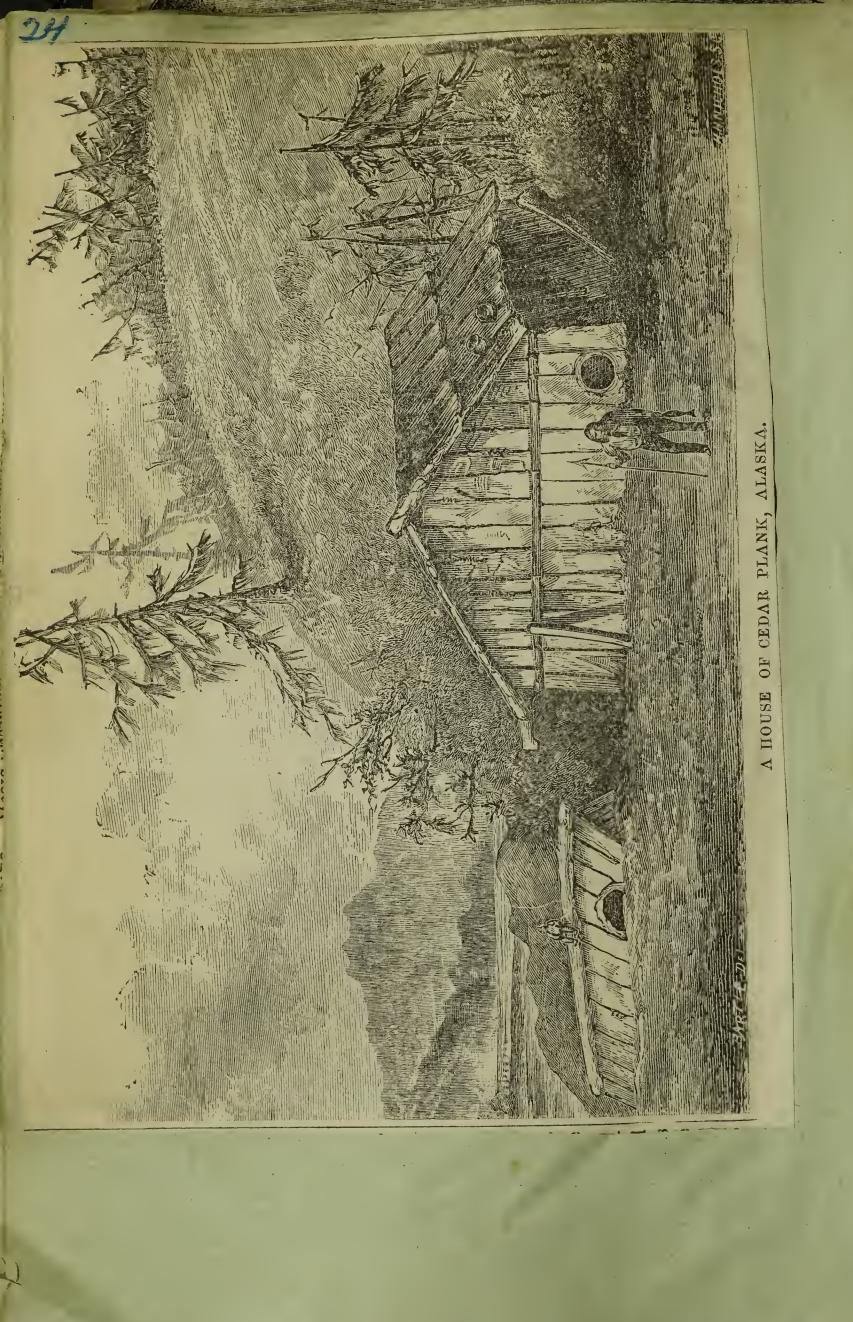


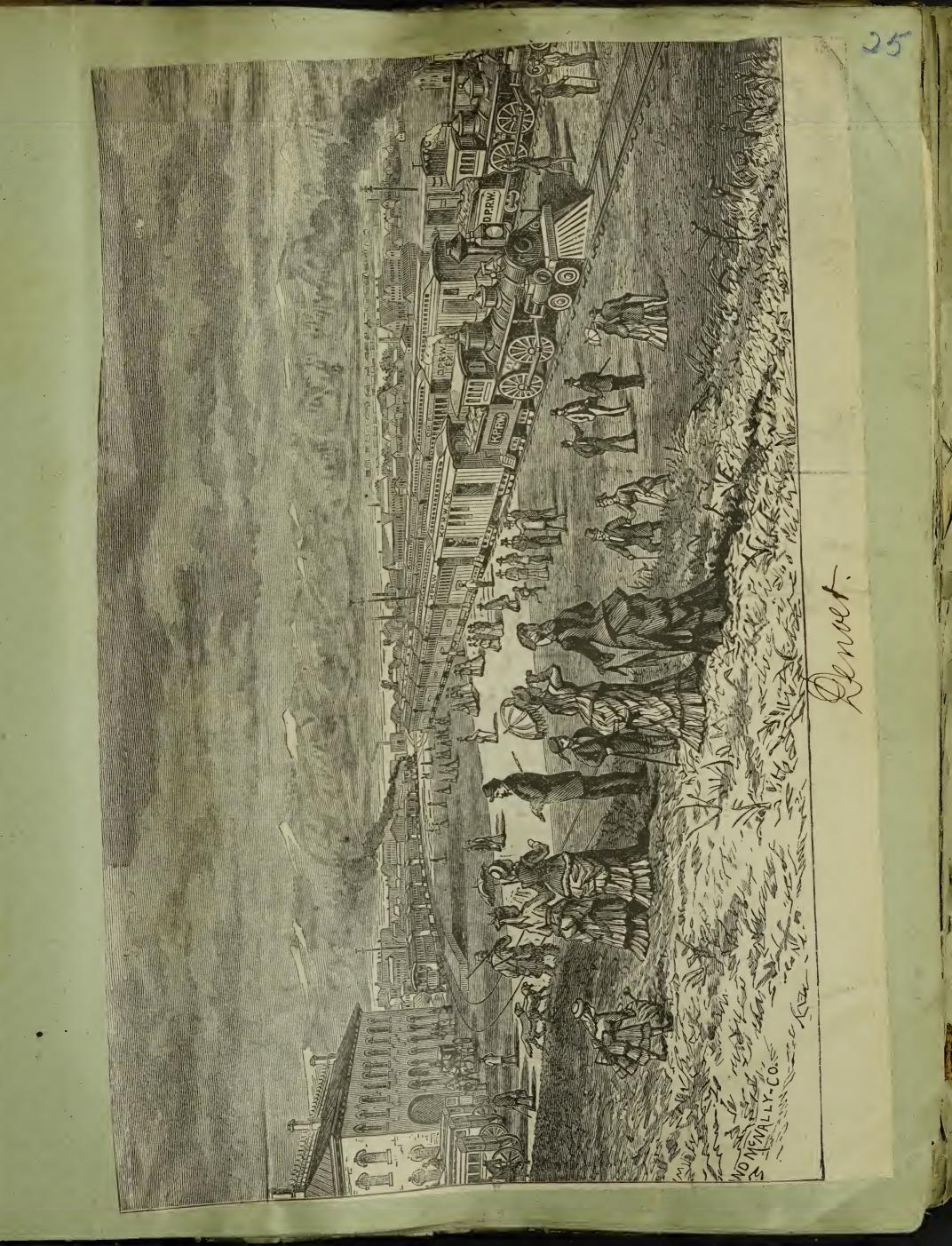


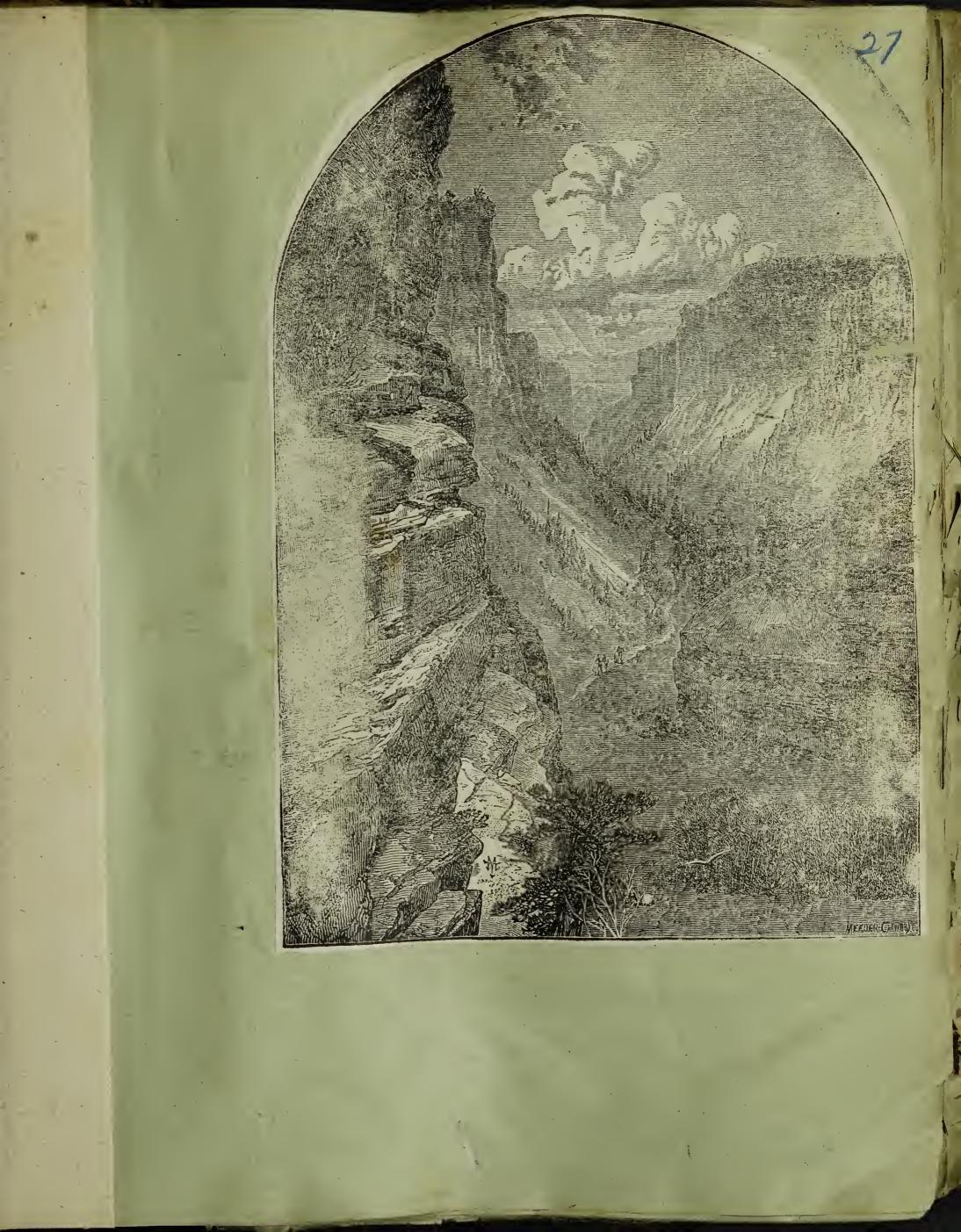


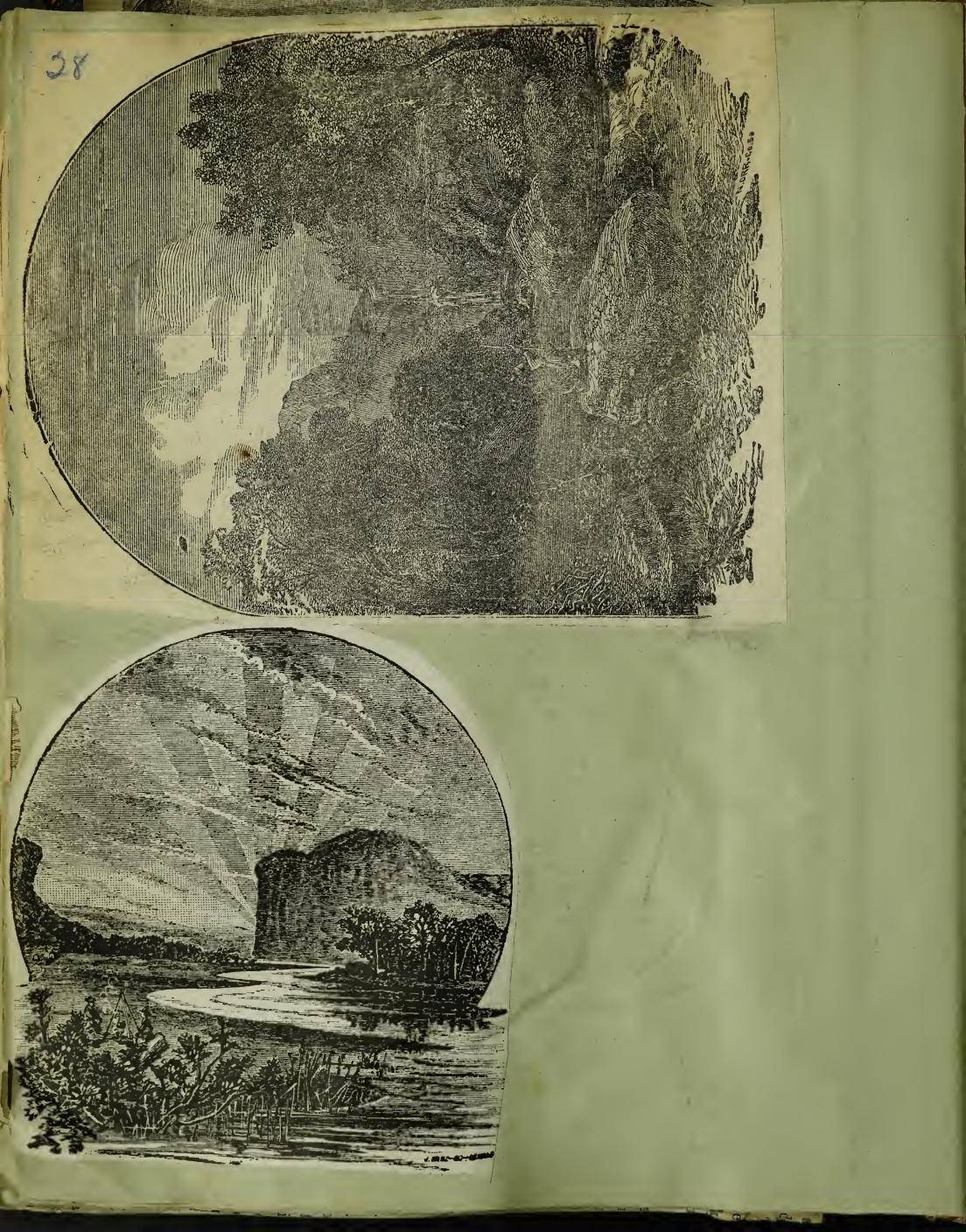


GARDEN OF THE GODS AND PIKE'S PEAK, COLORADO.





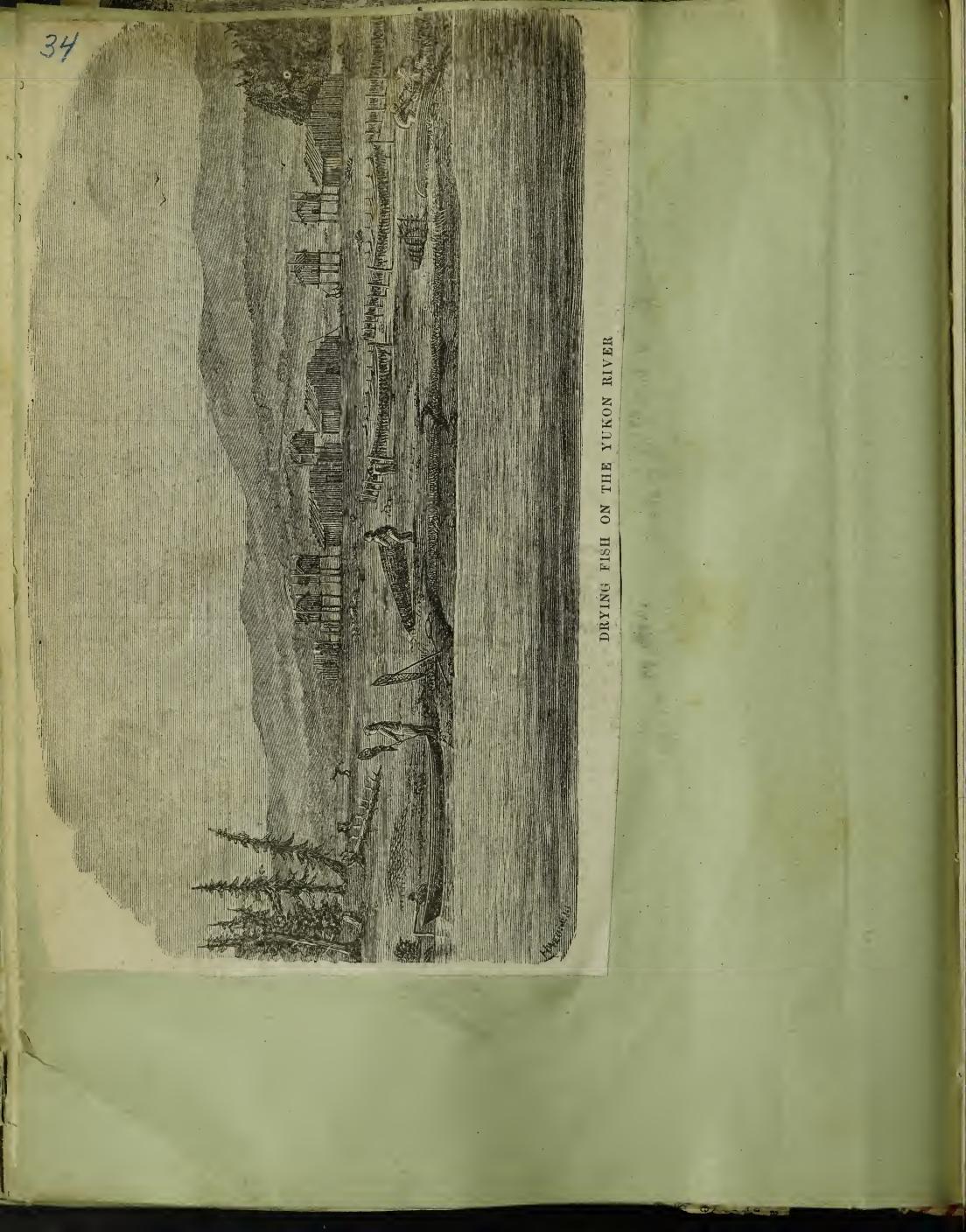


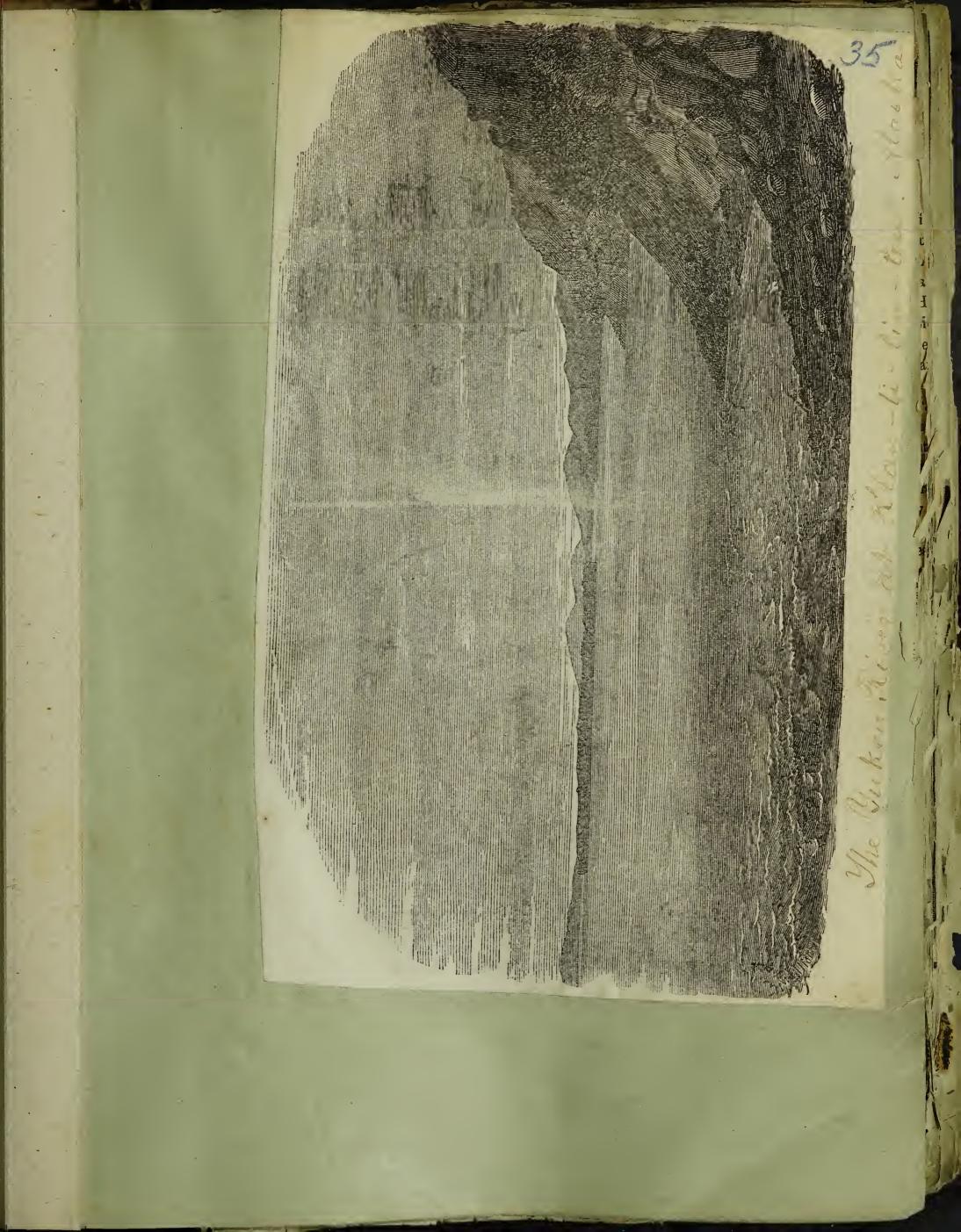


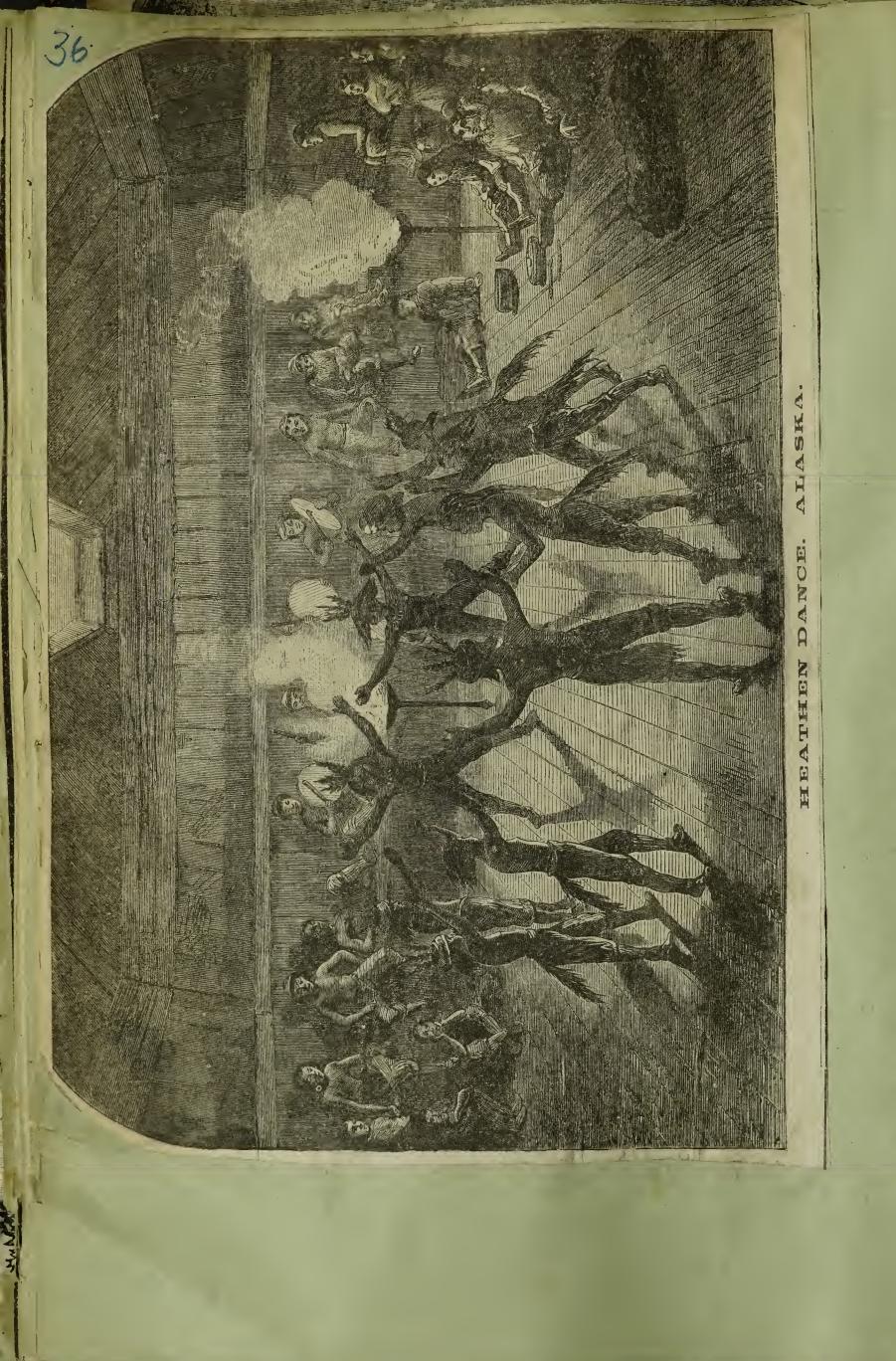


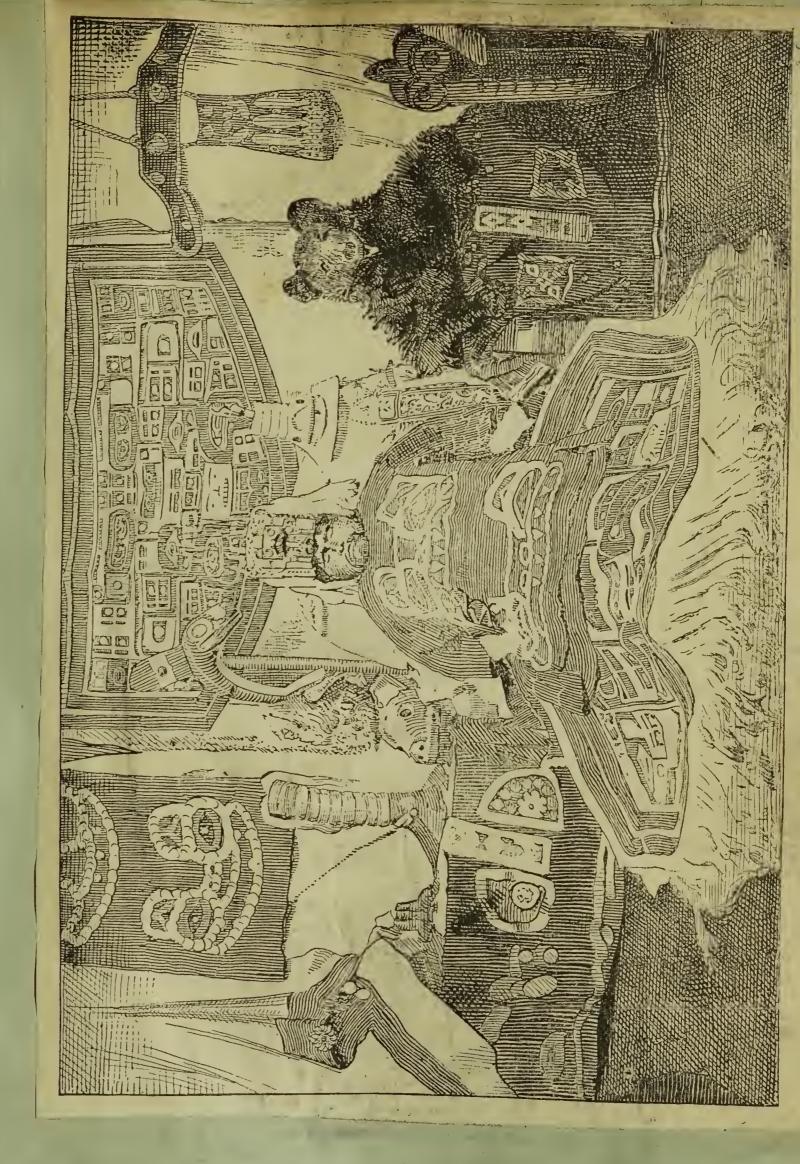
SUMMITS OF SIERRAS.



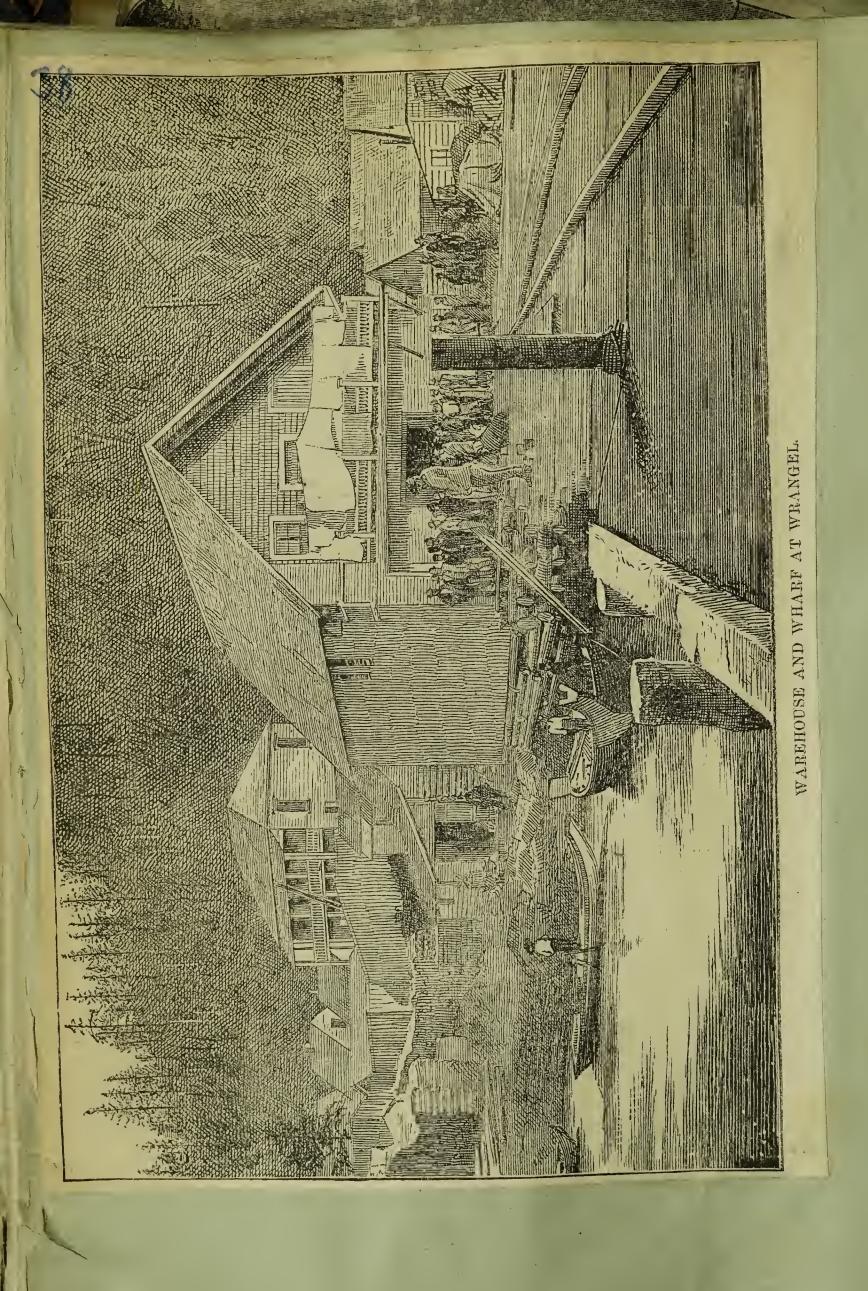


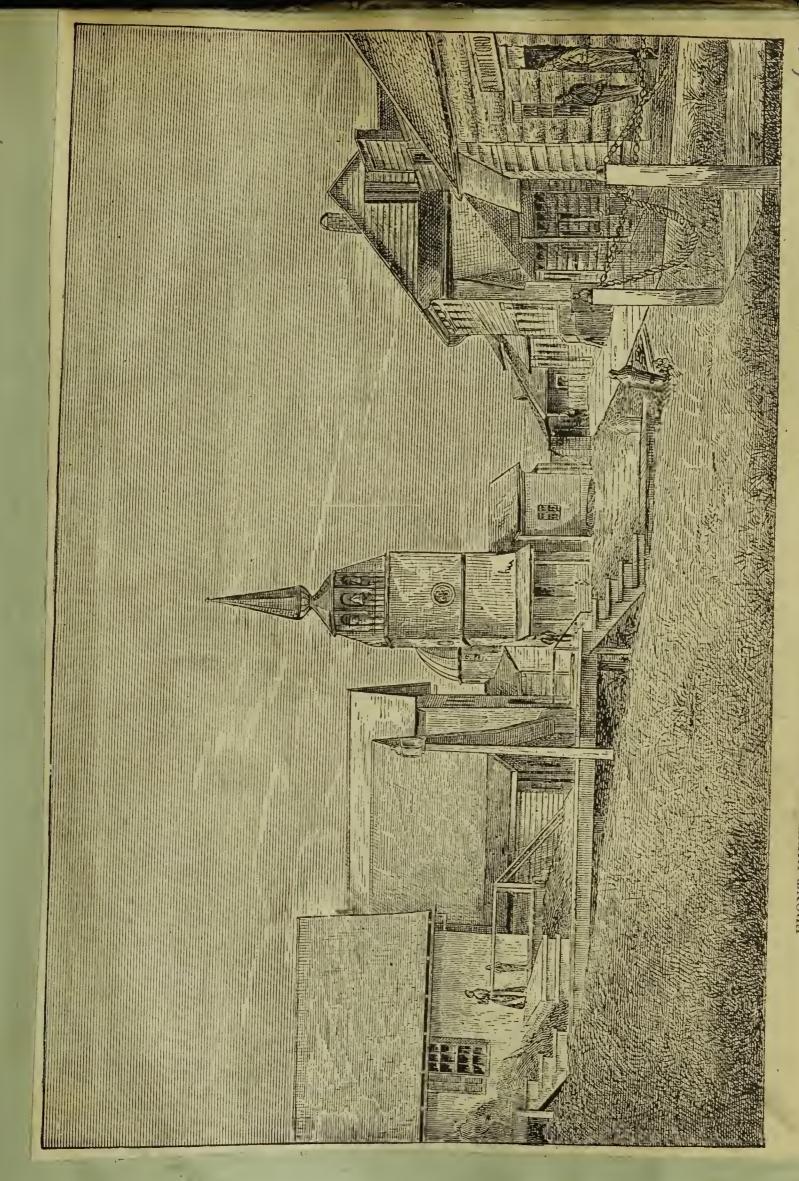




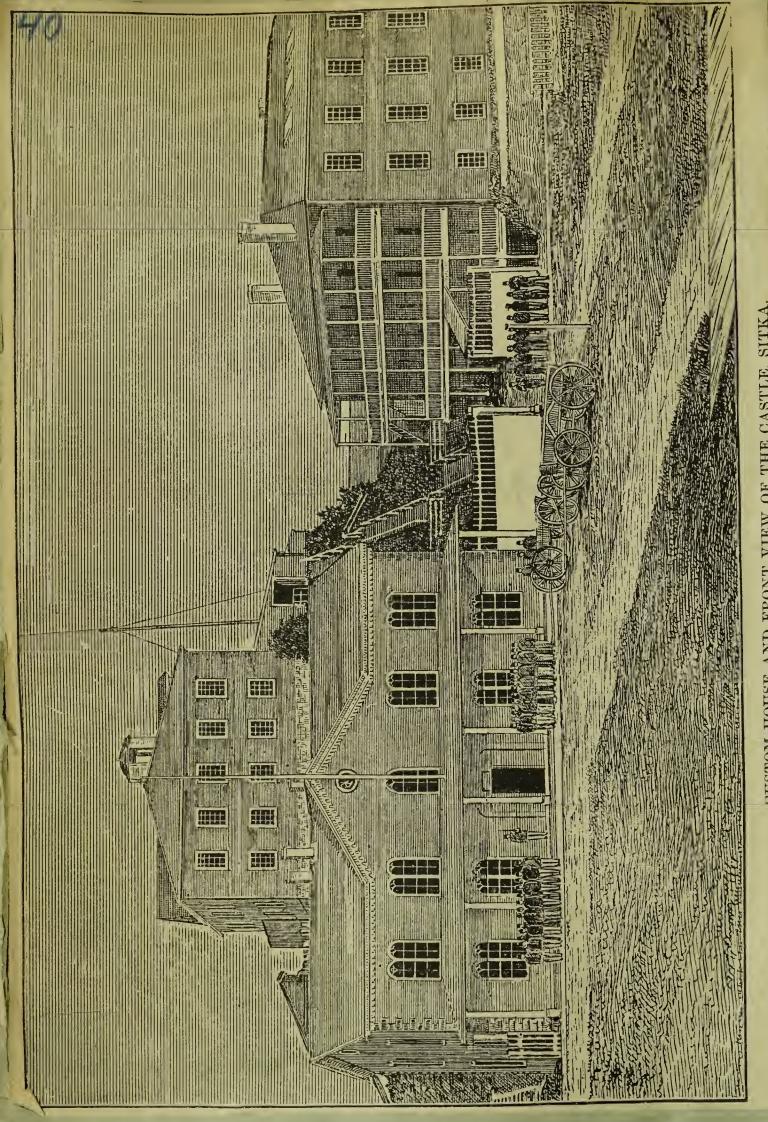


THE BODY OF "SHAKS" A STIKENE CHIEF LYING IN STATE.

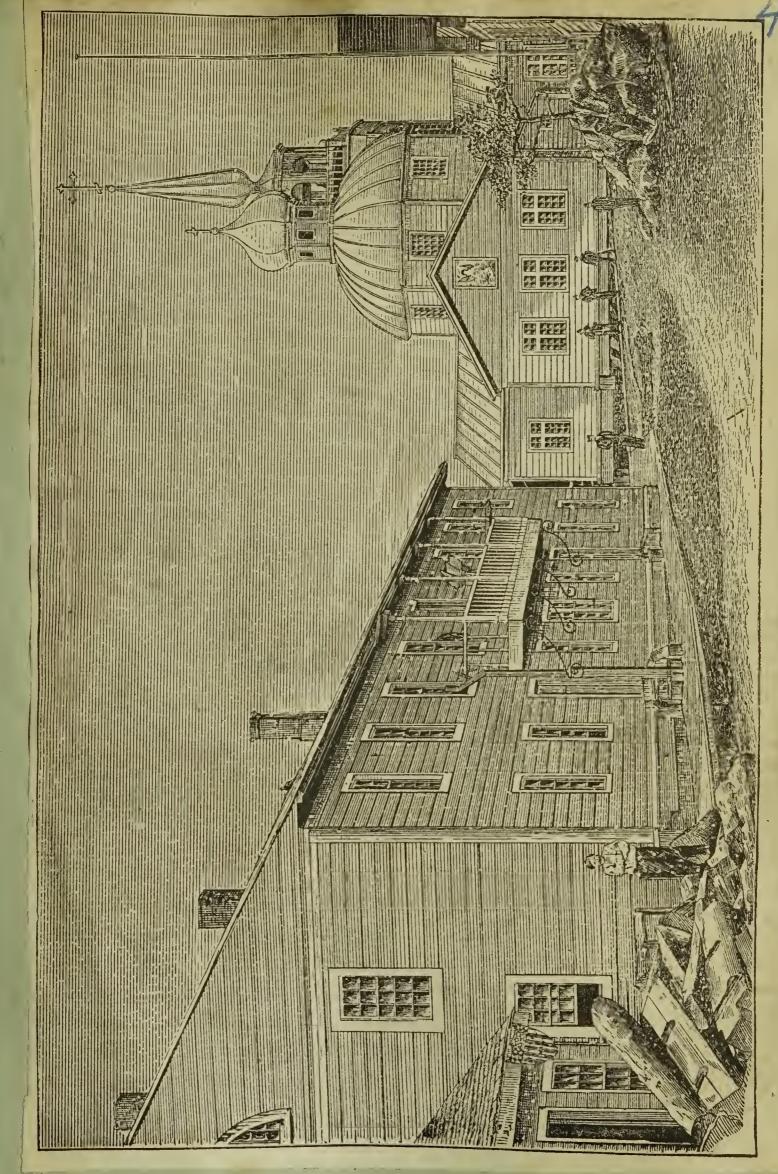




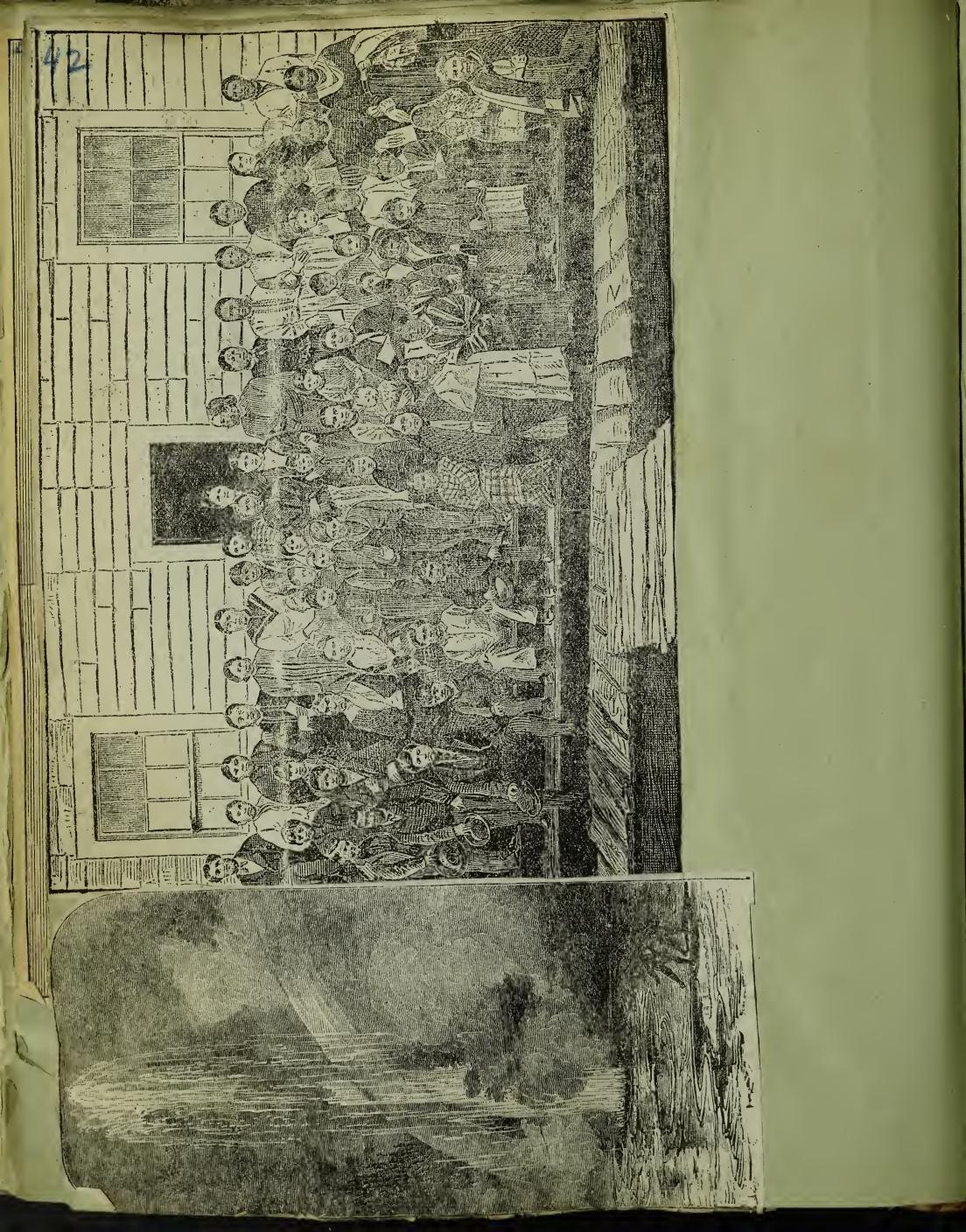
FRONT VIEW OF THE GREEK CHURCH AND MAIN STREET AT SITKA, ALASKA.

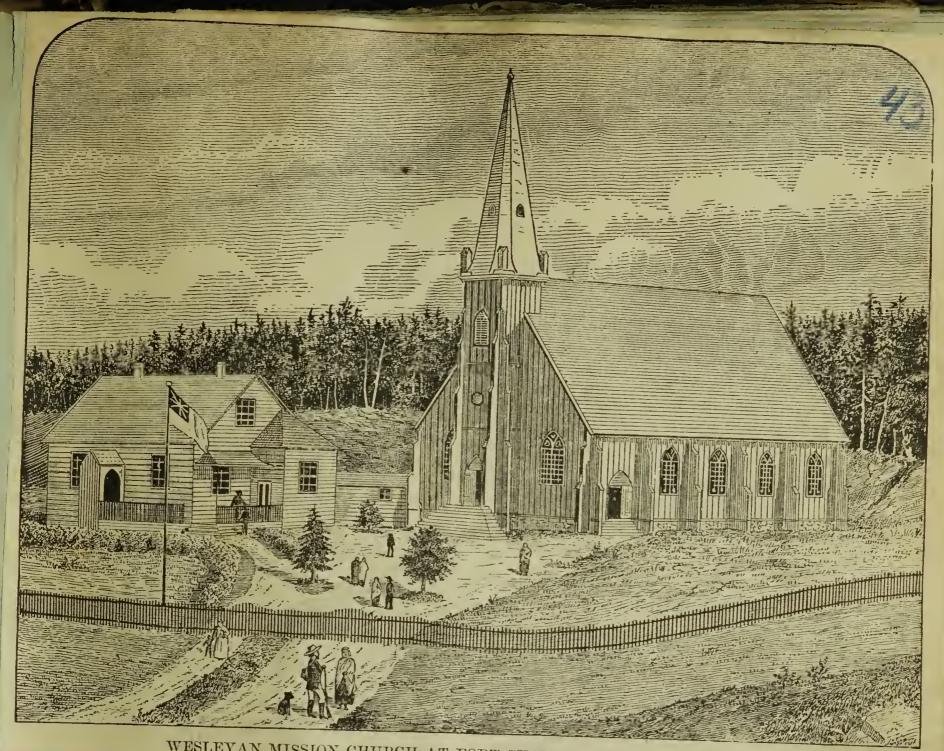


CUSTOM-HOUSE AND FRONT VIEW OF THE CASTLE, SITKA.



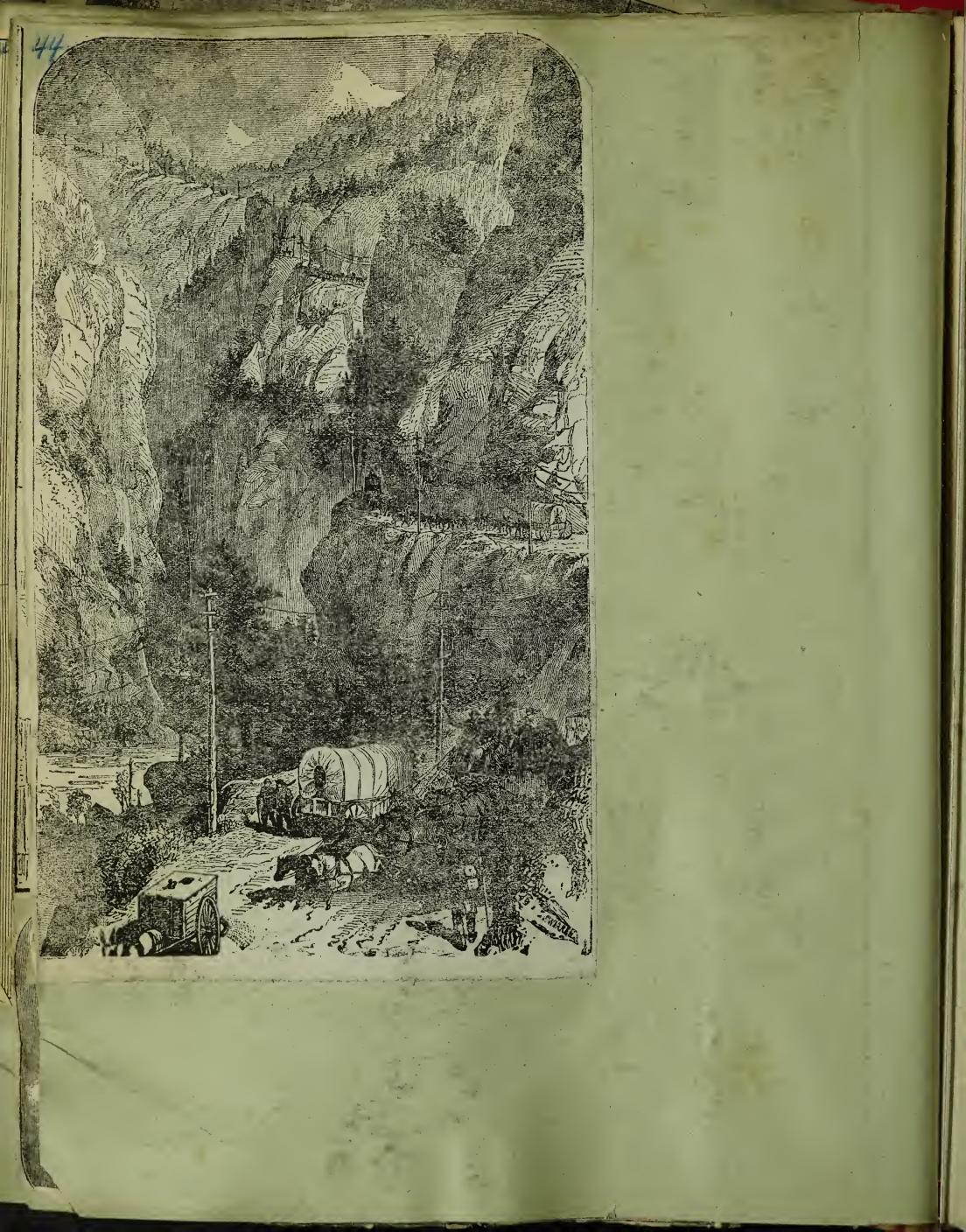
REAR VIEW OF THE GREEK CHURCH AND FRONT VIEW OF THE OLD RUSSIAN CLUB-HOUSE AT SITKA.

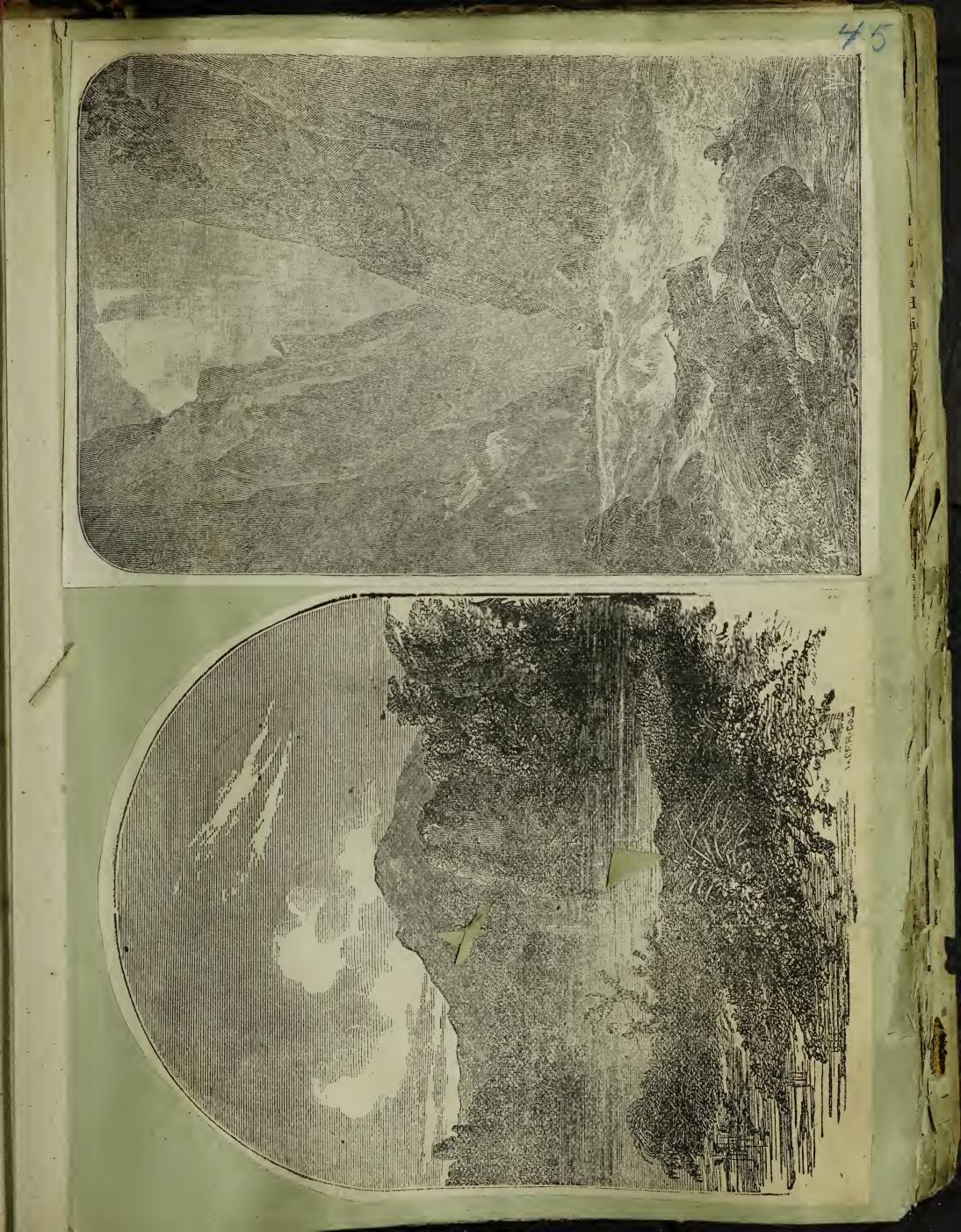


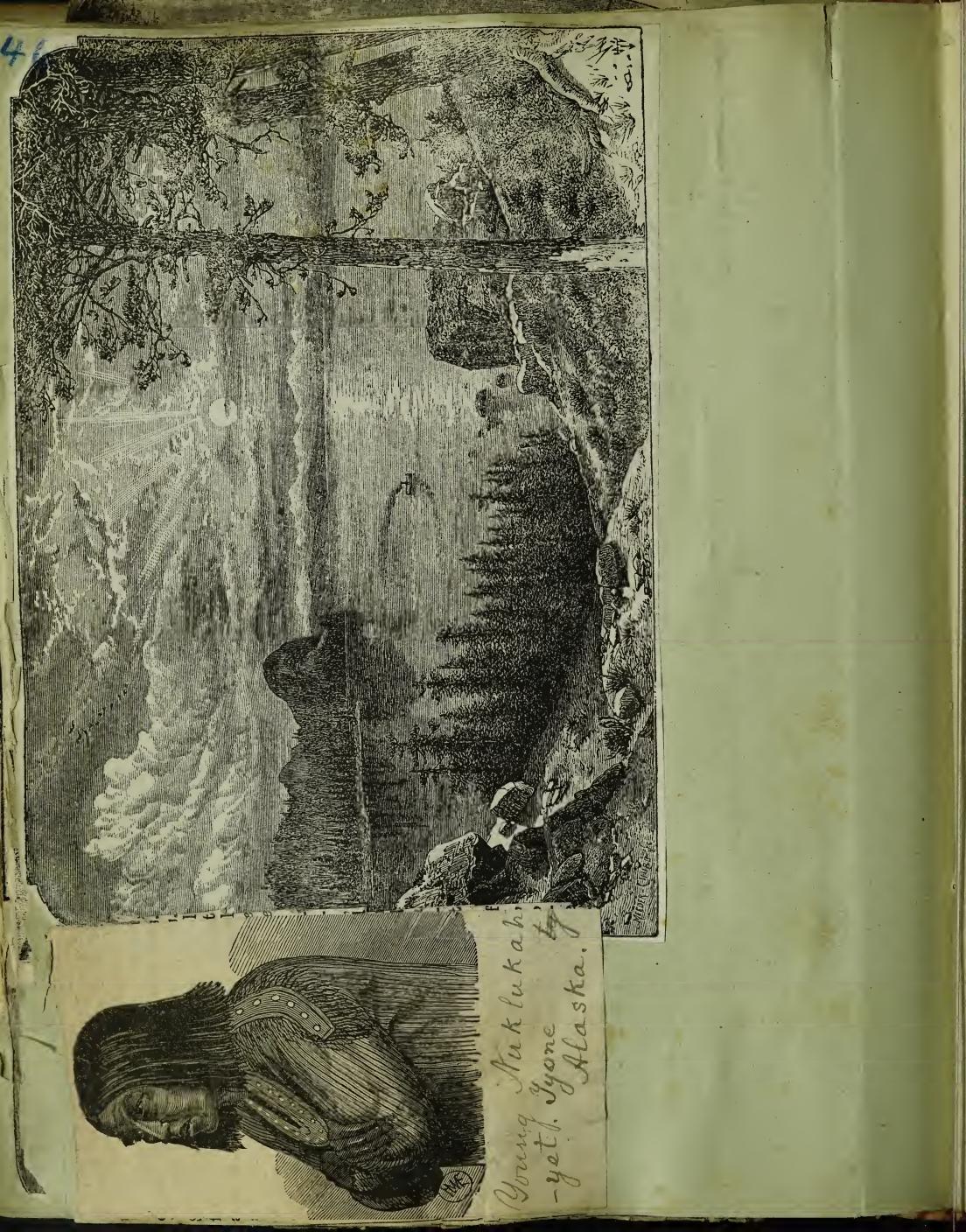


WESLEYAN MISSION CHURCH AT FORT SIMPSON, BRITISH COLUMBIA.

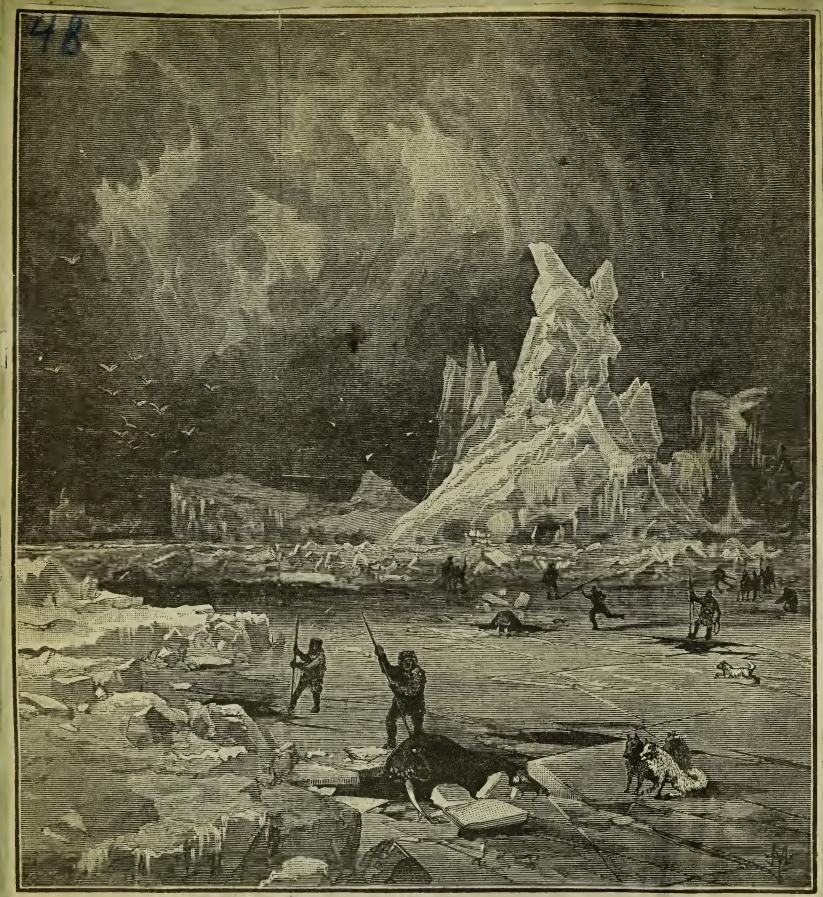






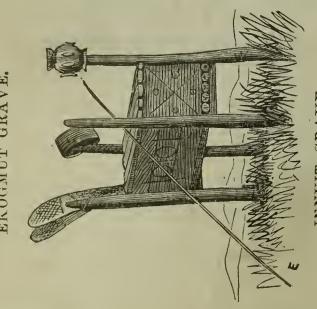




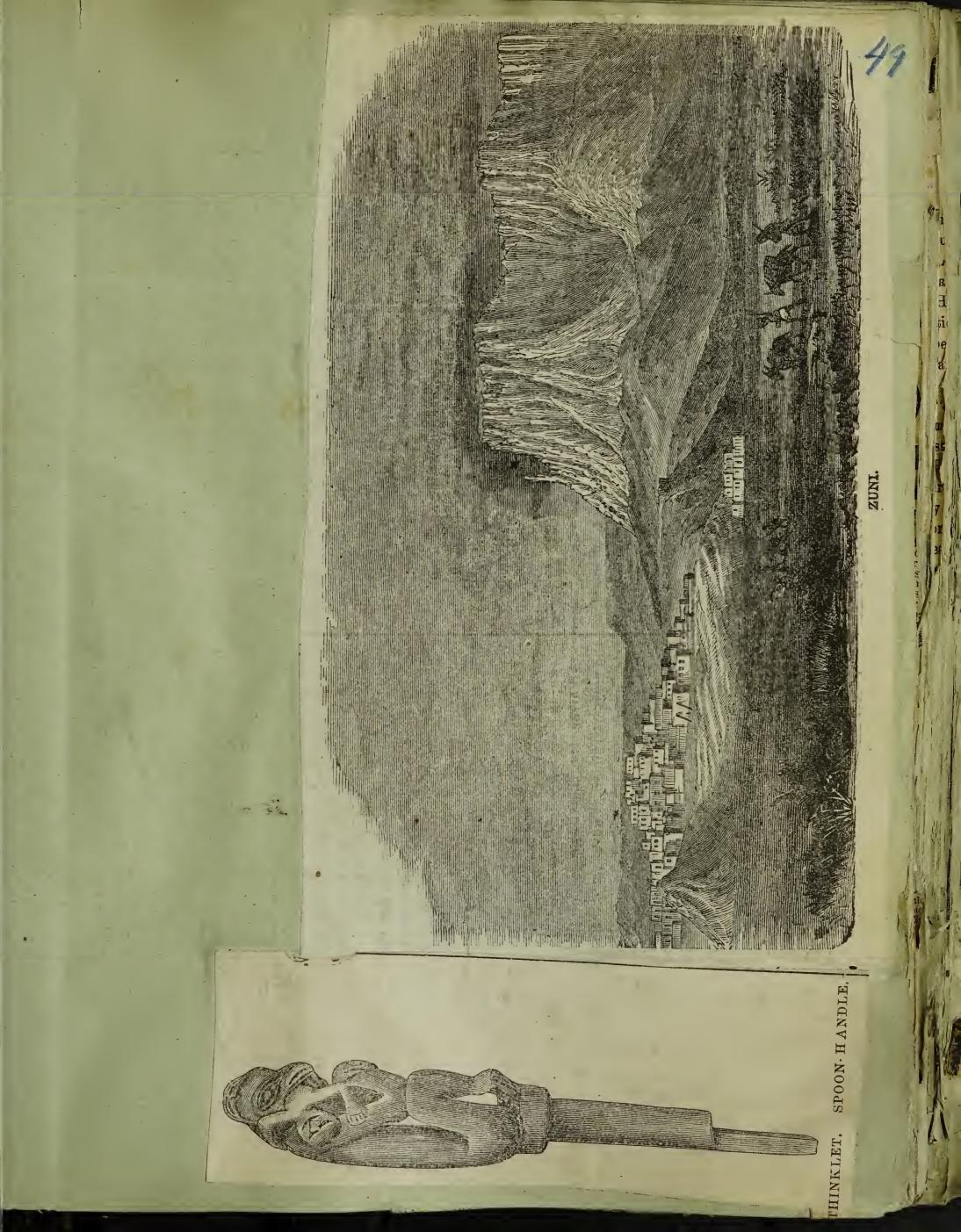


Hounting Walrus. Alaska





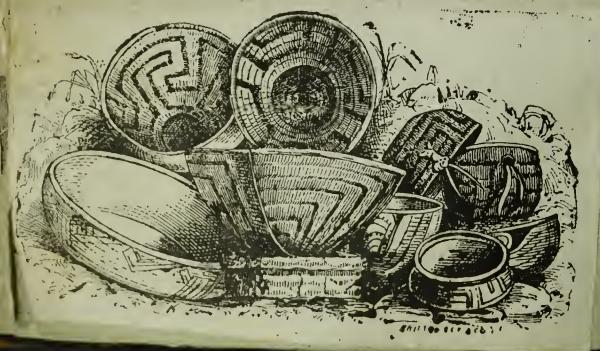






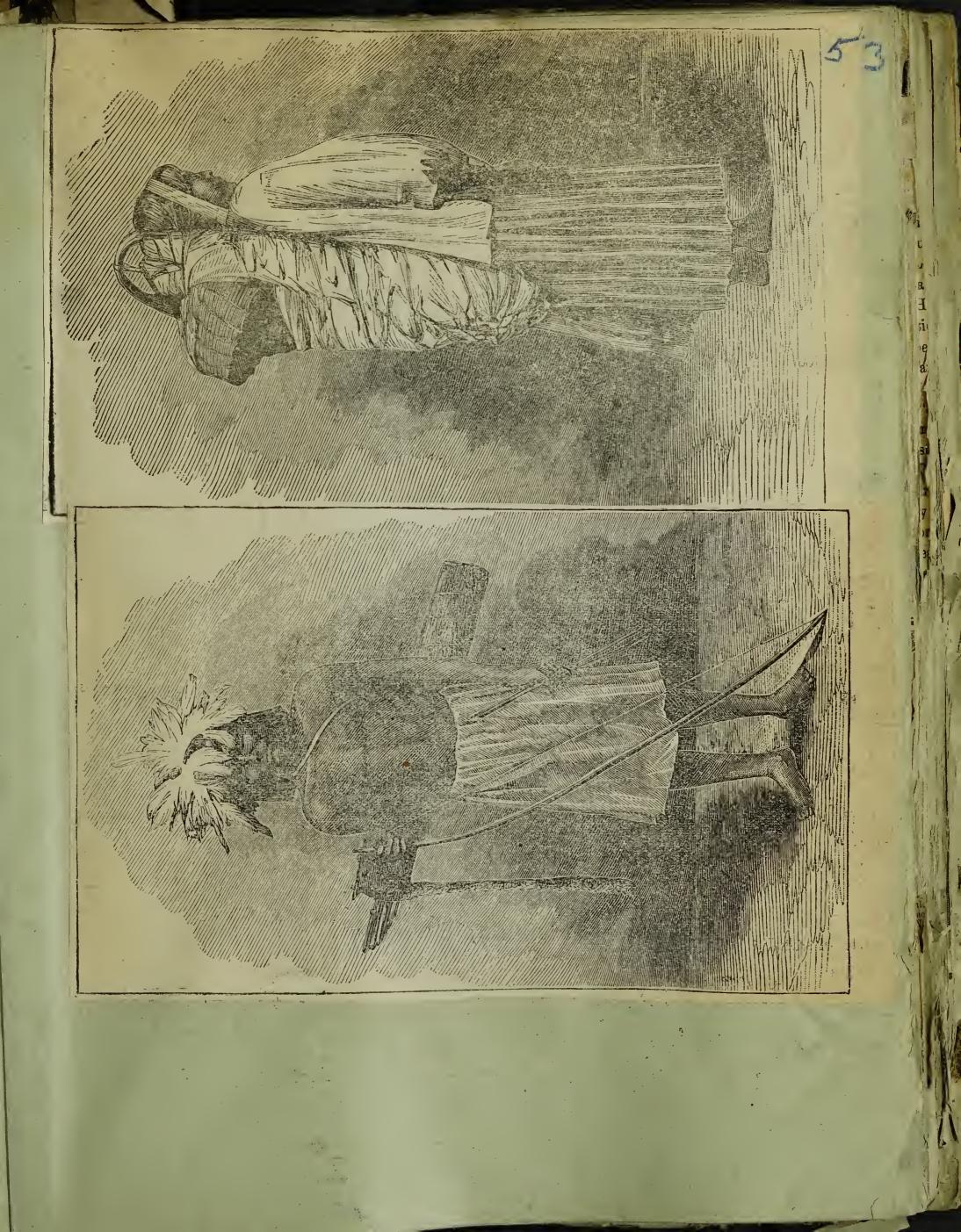


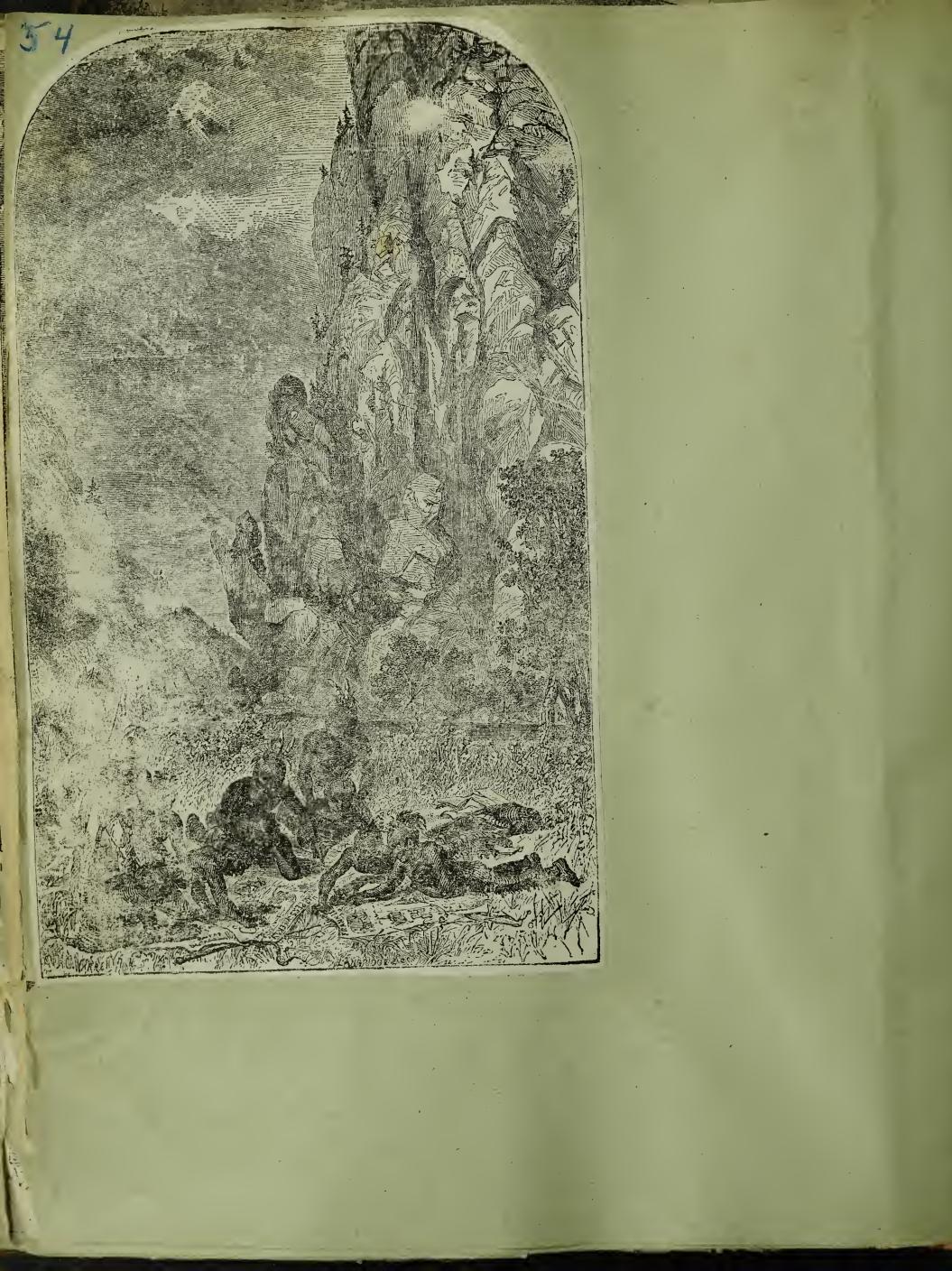
MEXICAN HOUSE.

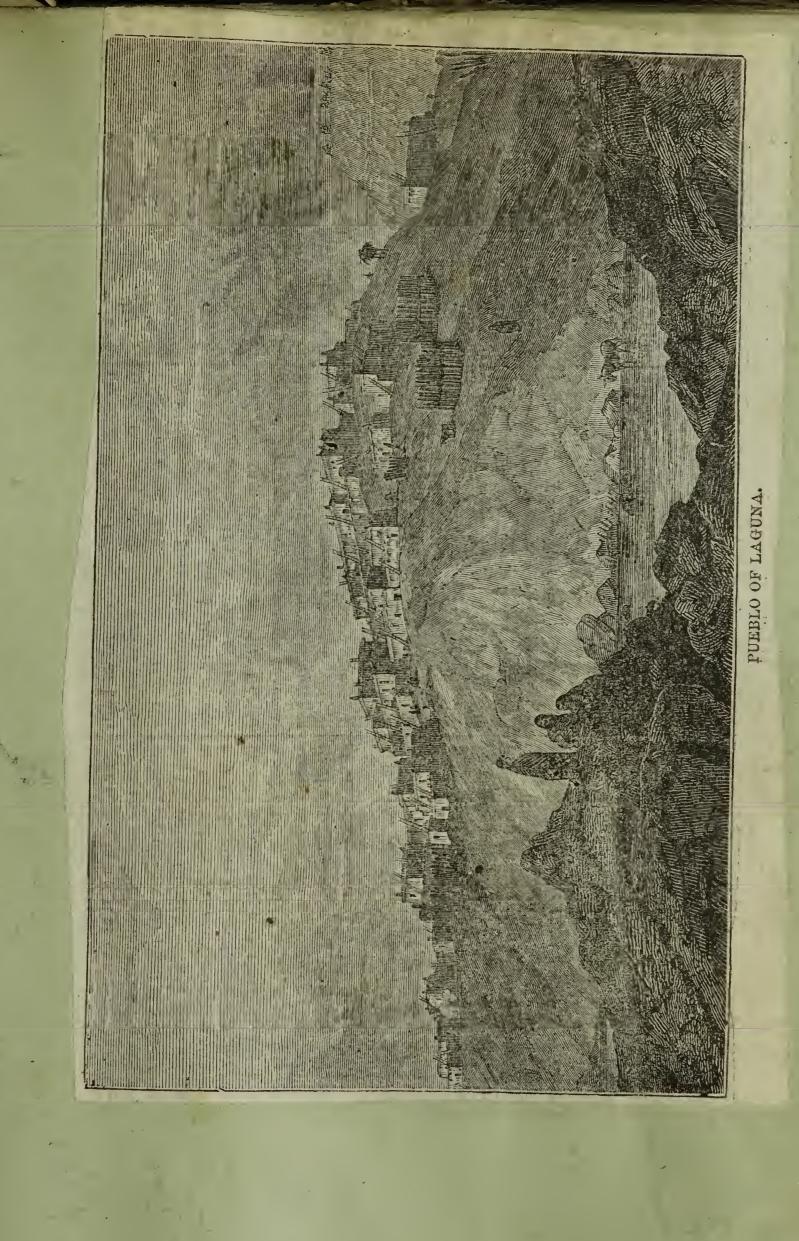


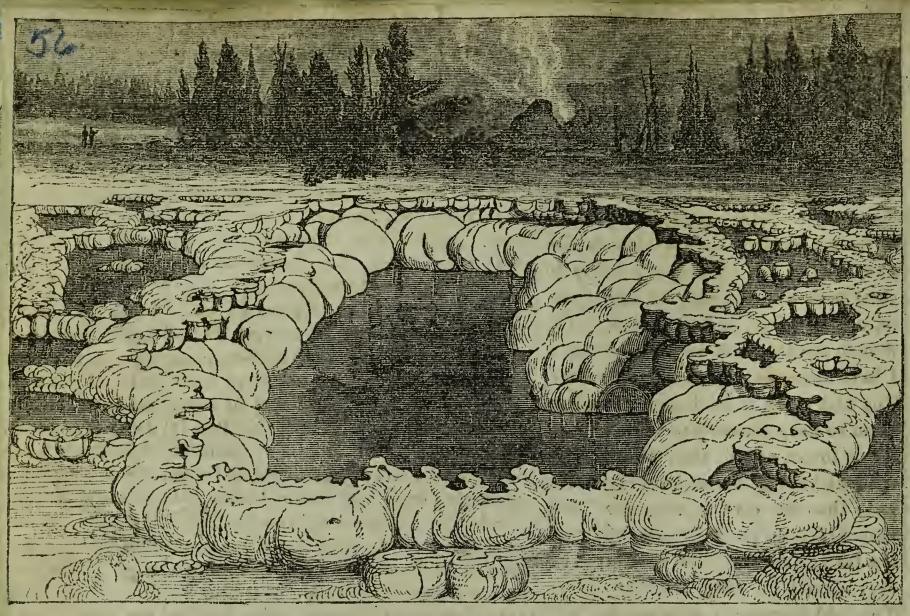






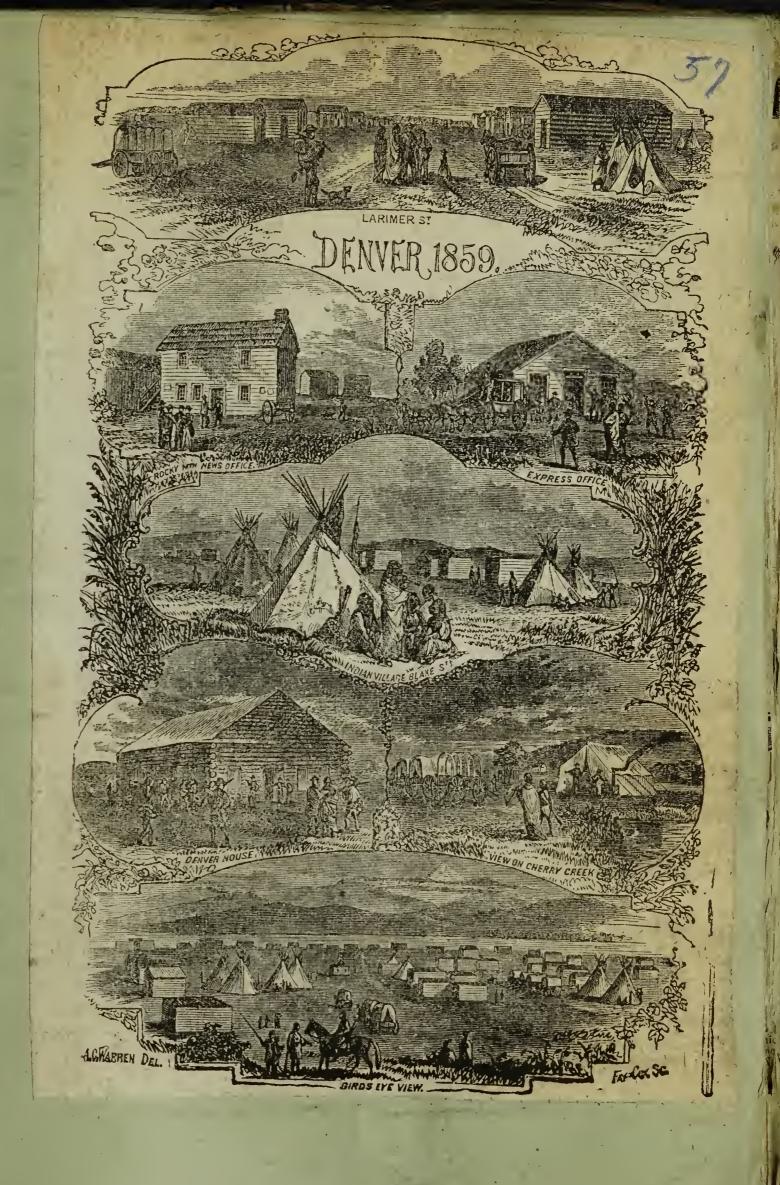




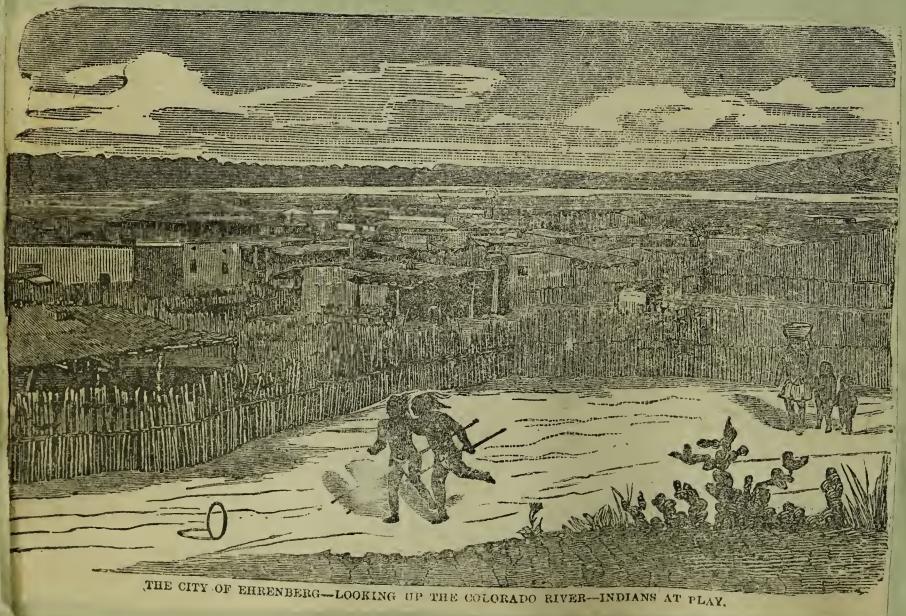


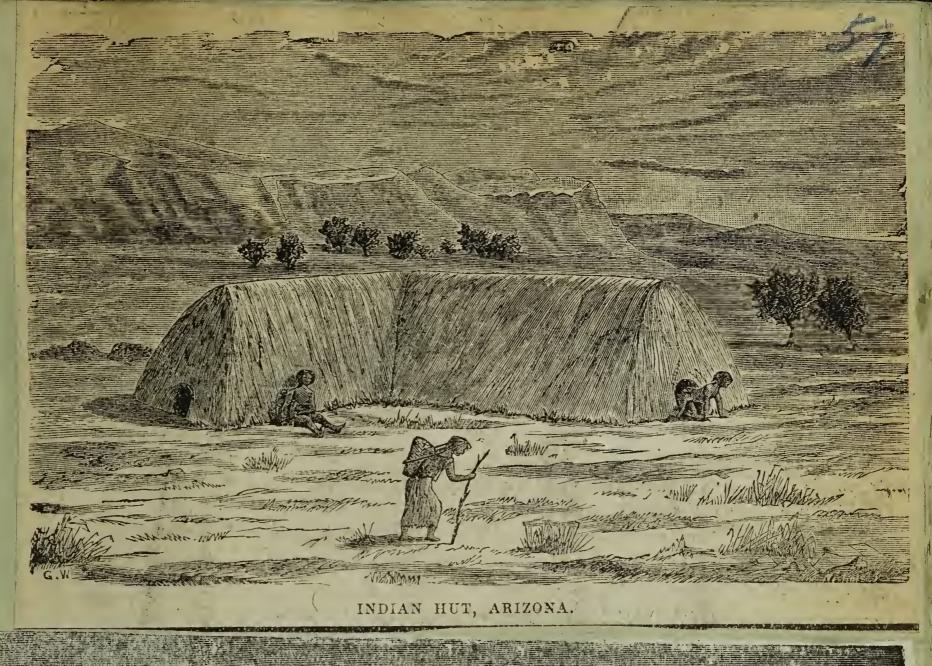
OBLONG GEYSER.

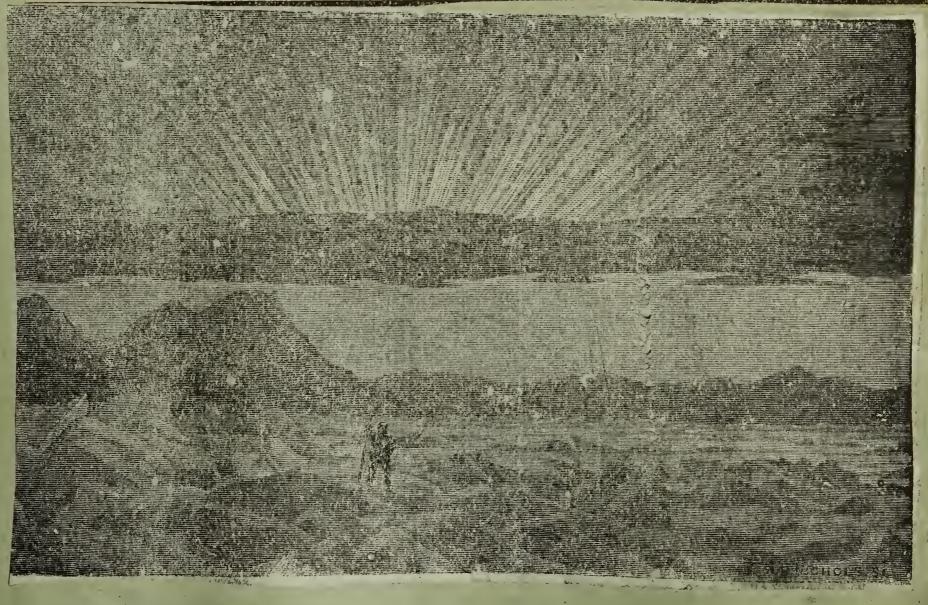


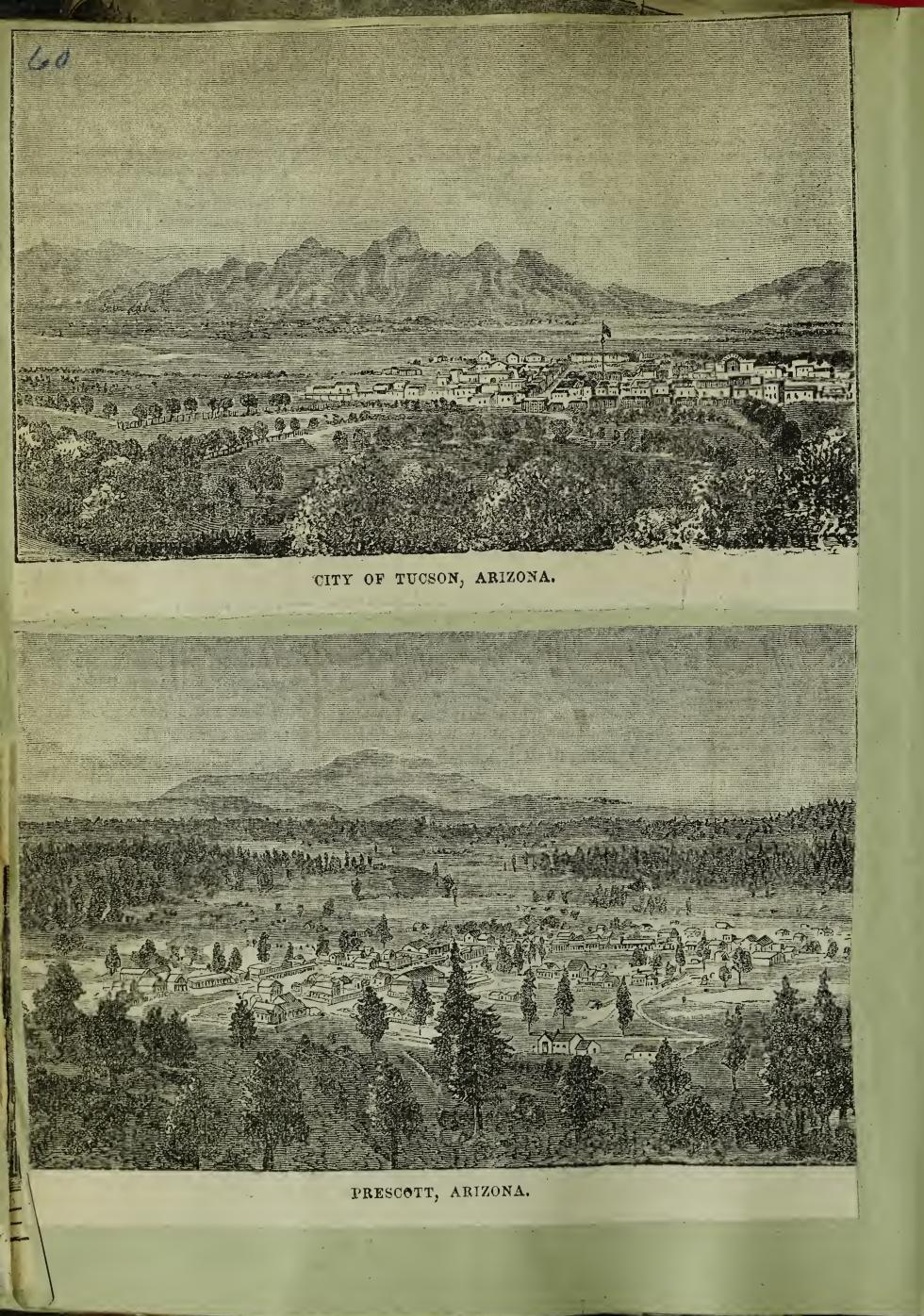


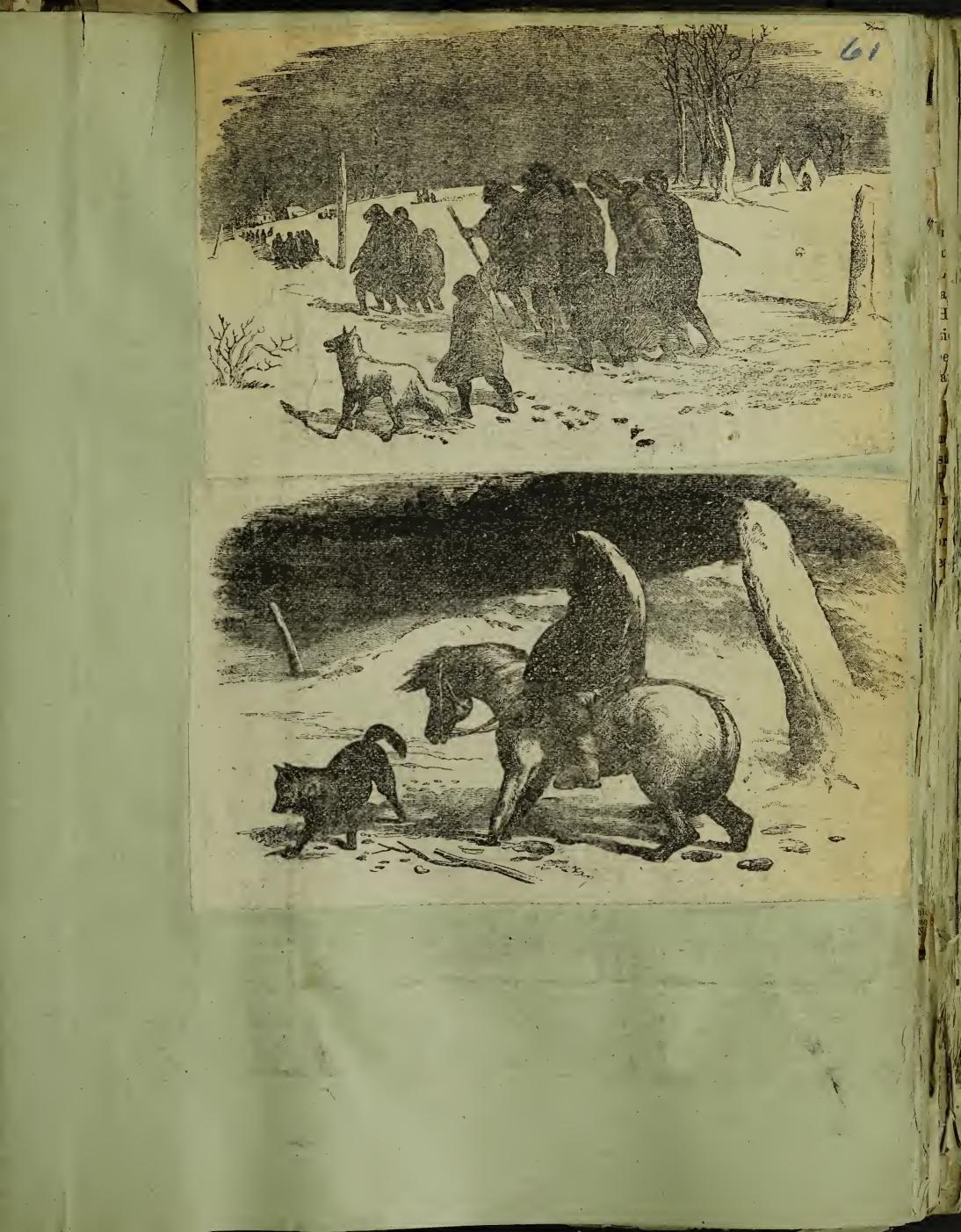










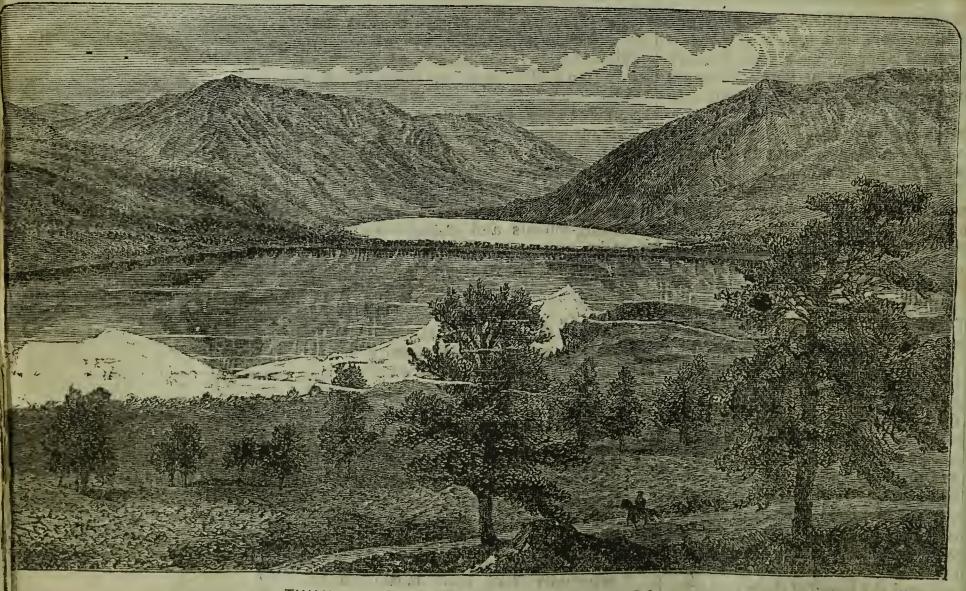




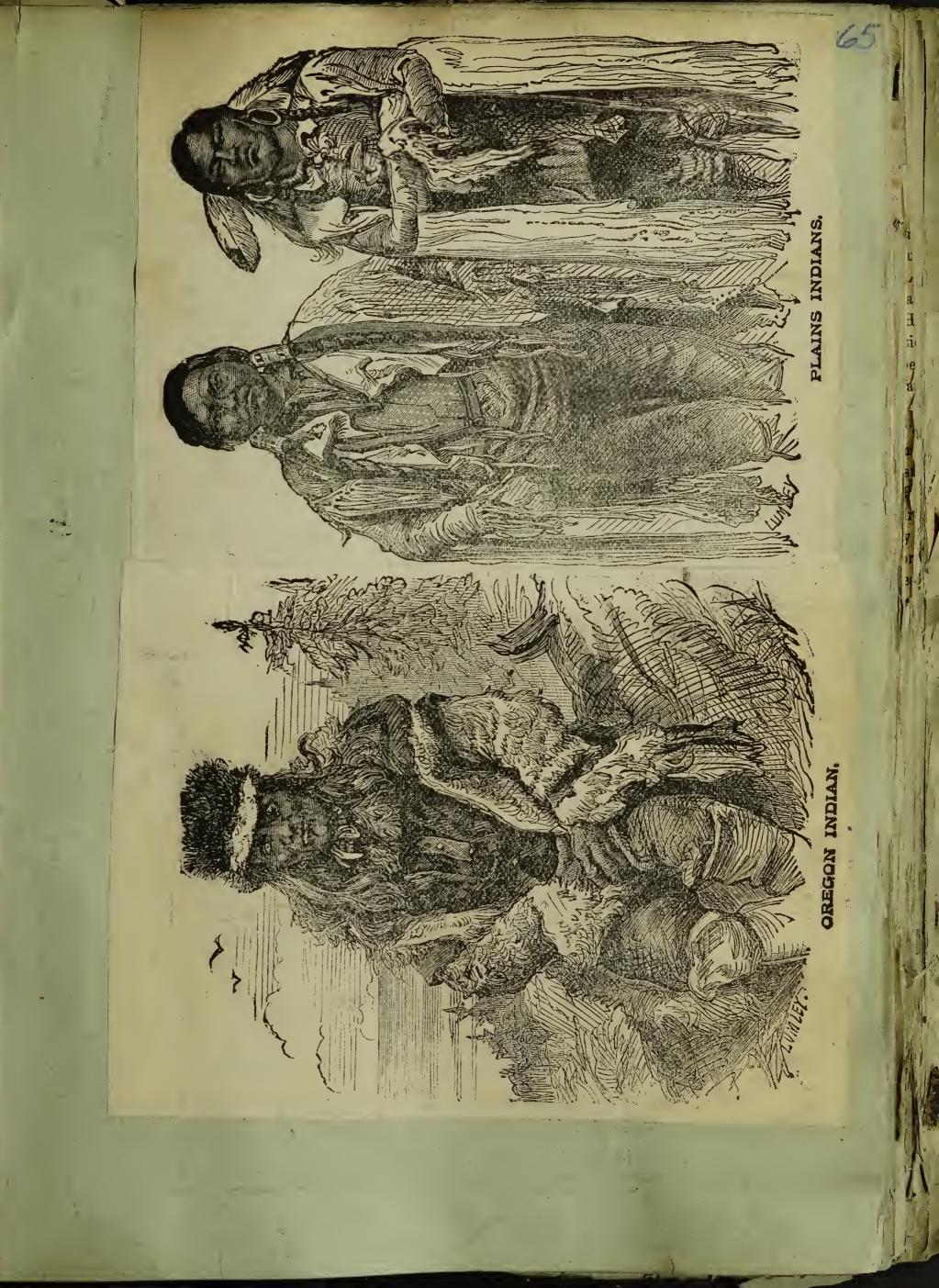




MOUNT HOOD.

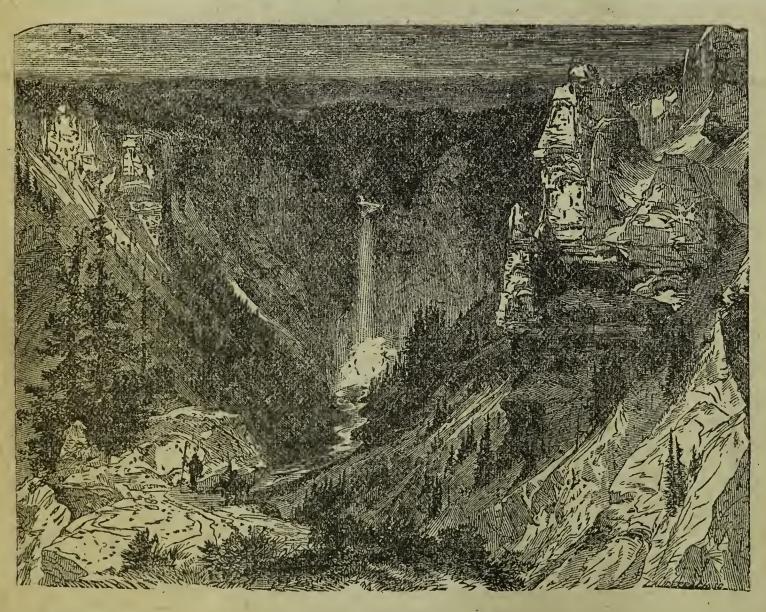


TWIN LAKES, SOUTH PARK, COLORADO.

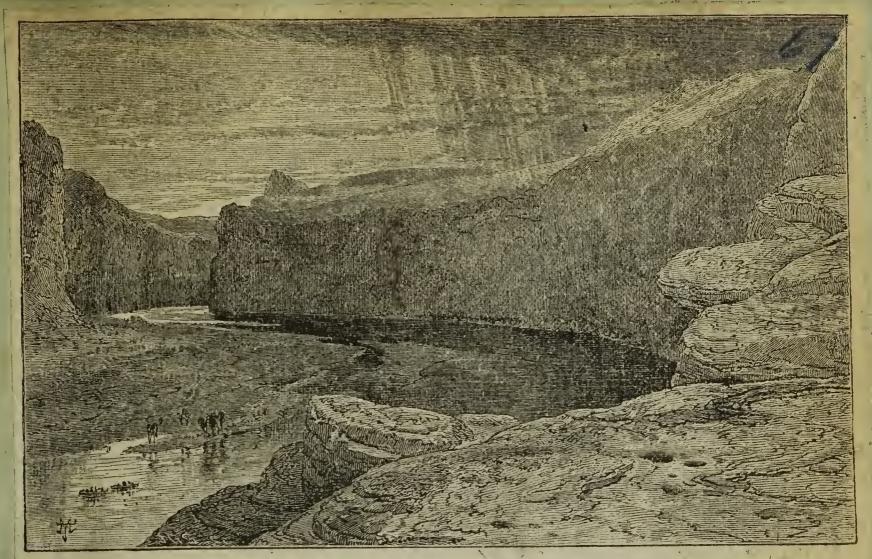




YOSEMITE VALLEY (from foot of Mariposa Trail).

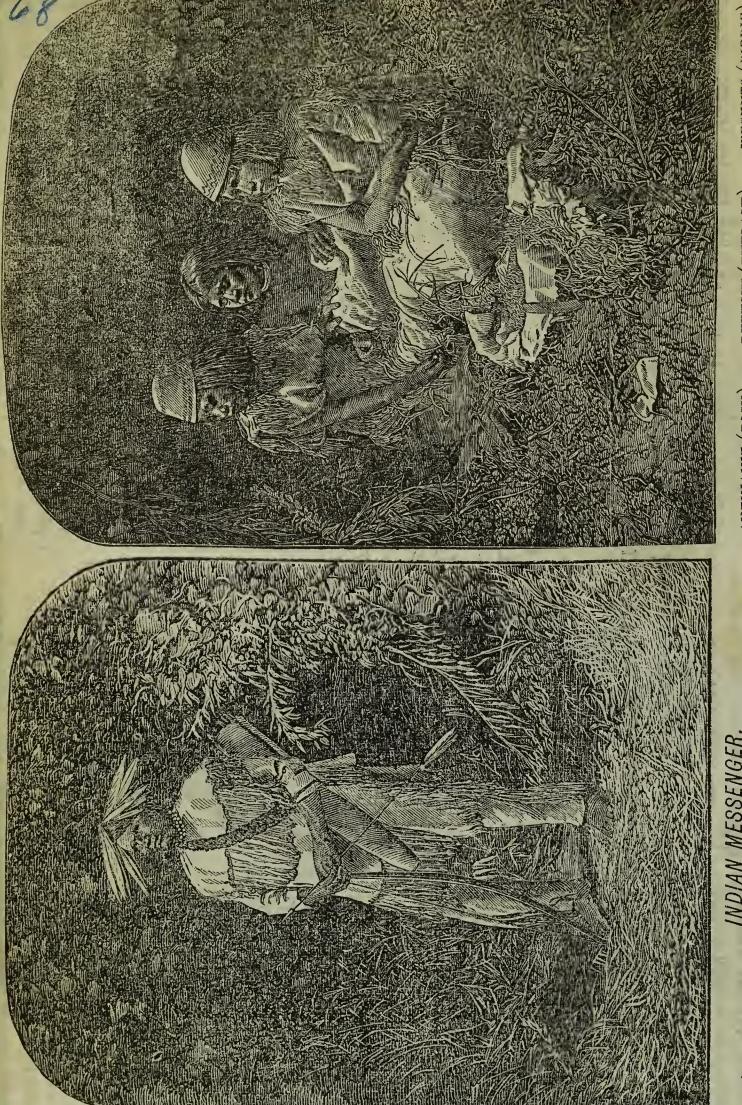


YELLOWSTONE FALLS.



GLEN CANYON, COLORADO RIVER, UTAH. -- POWELL'S SURVEY.

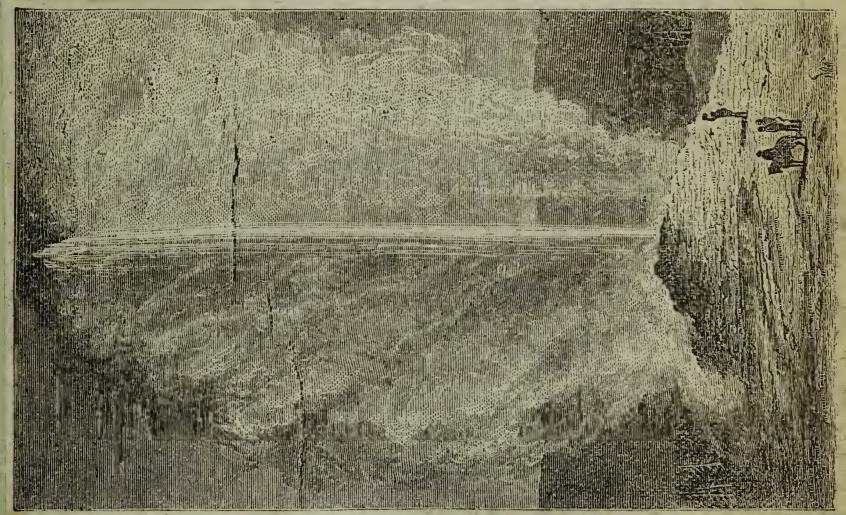




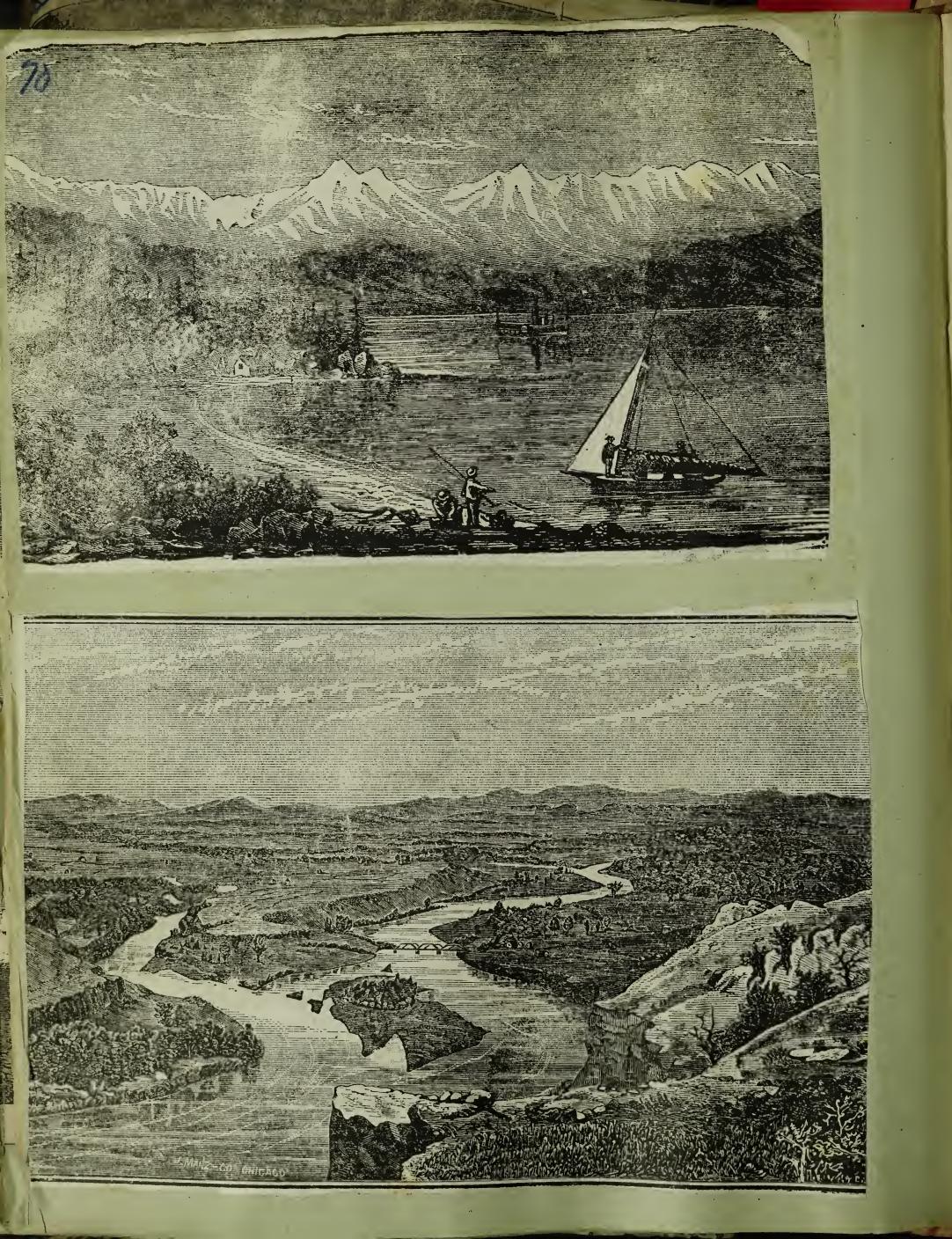
INDIAN MESSENGER.

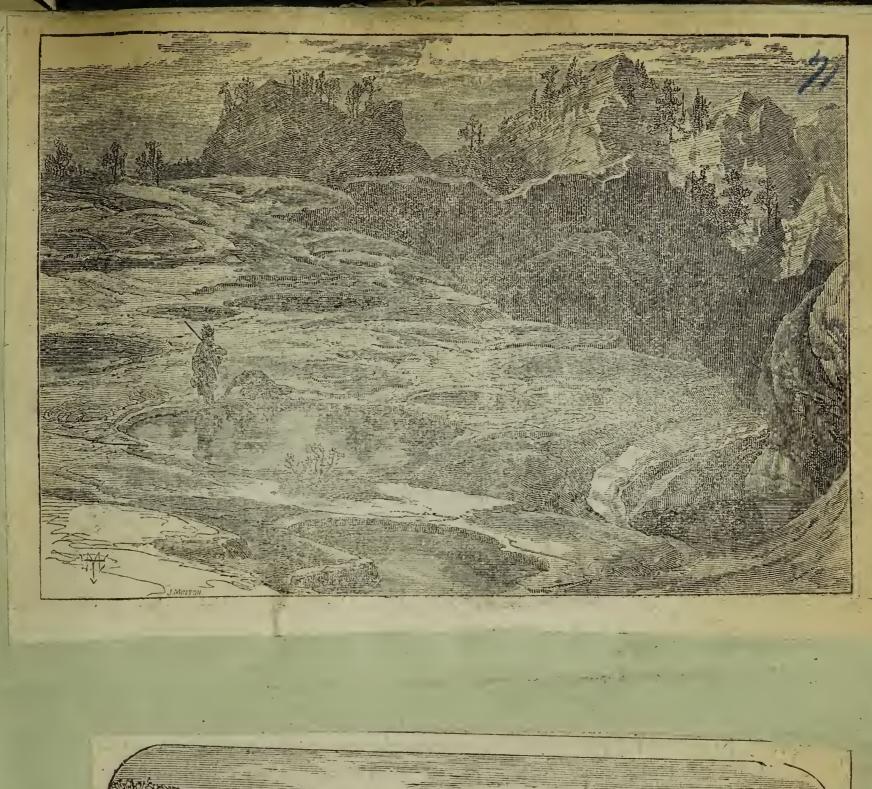
ANTINAINT (POSY). PUTUSIV (EYELASH). WECHUTS (BIRDIE). THREE INDIAN GIRLS.—POWELL'S SURVEY.

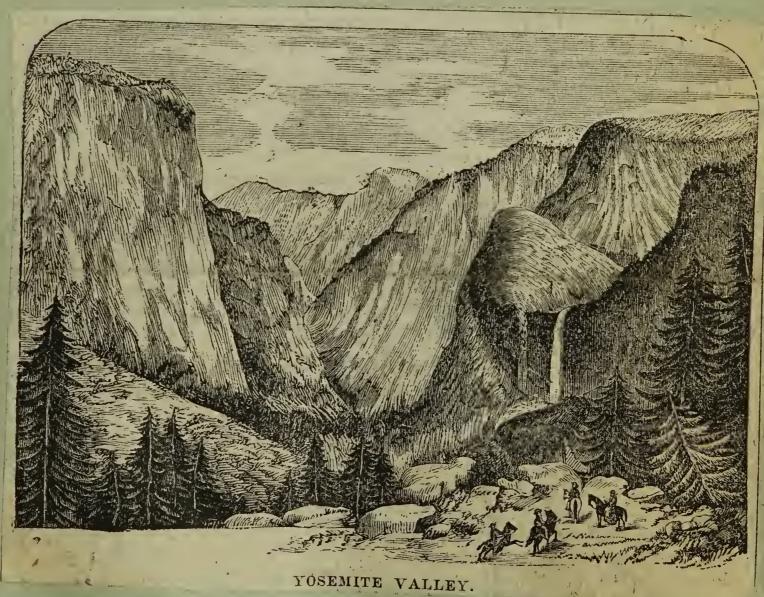




OLD FAITHFUL.







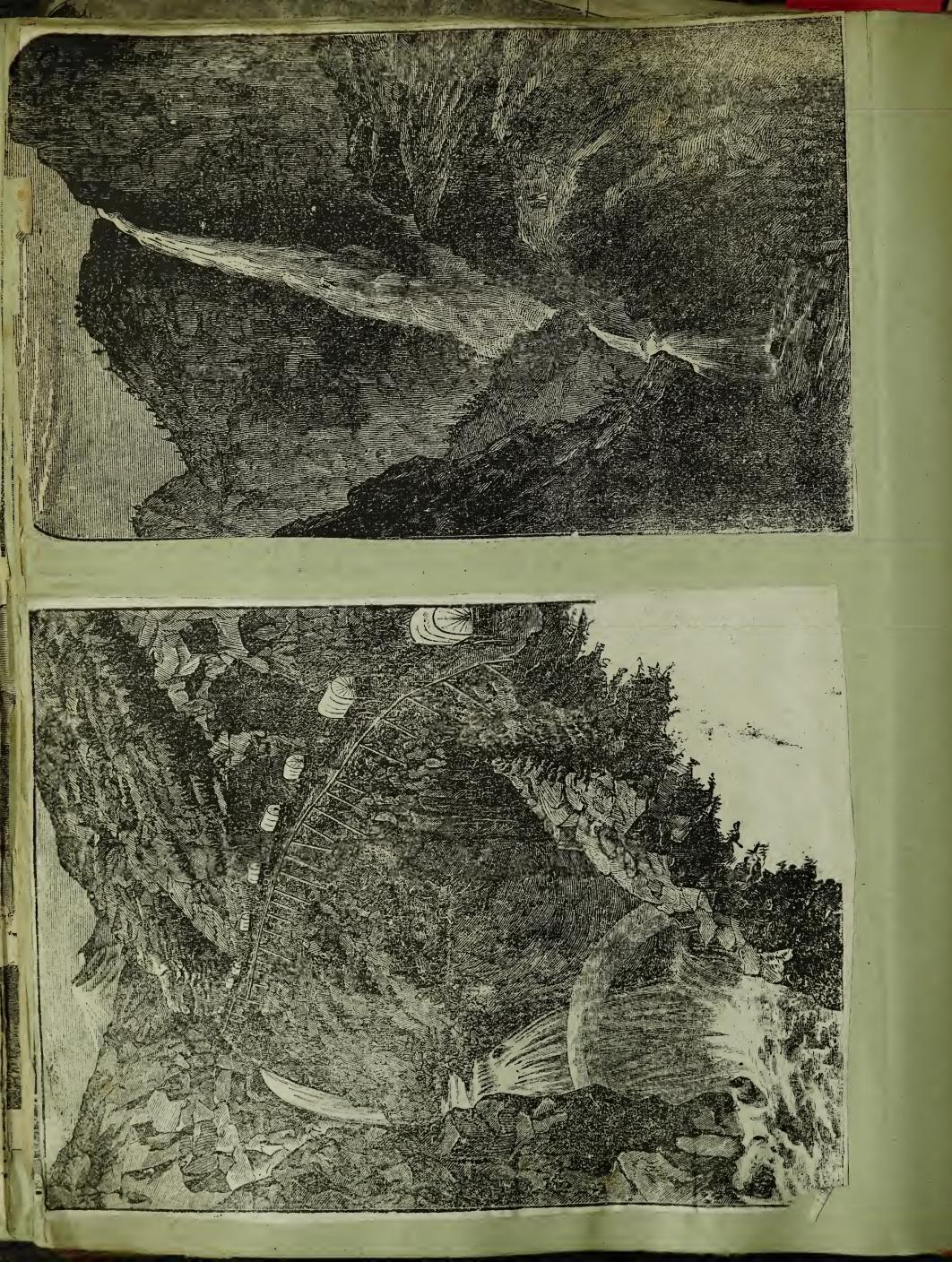




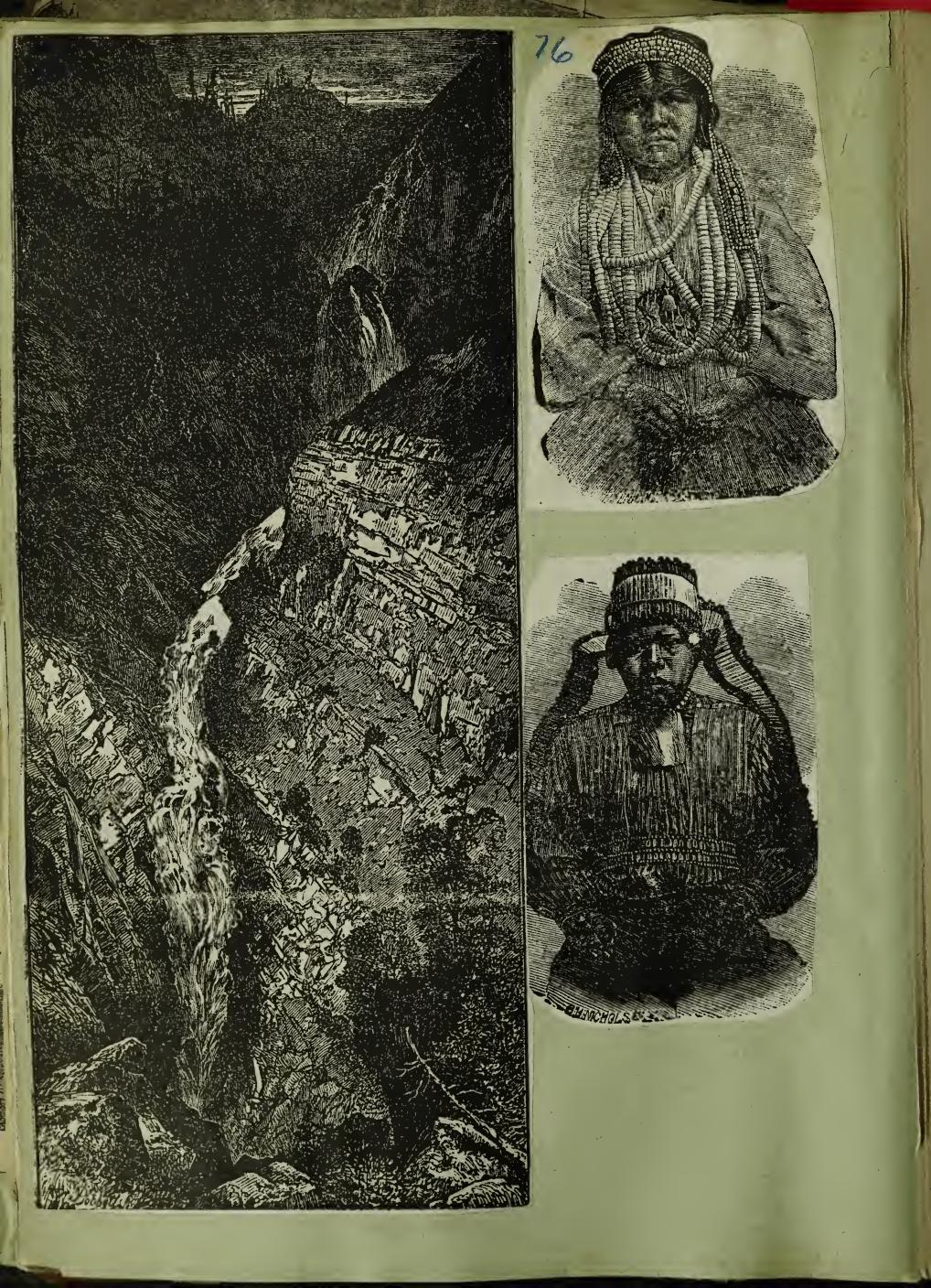
INDIAN VILLAGE, ARIZONA.

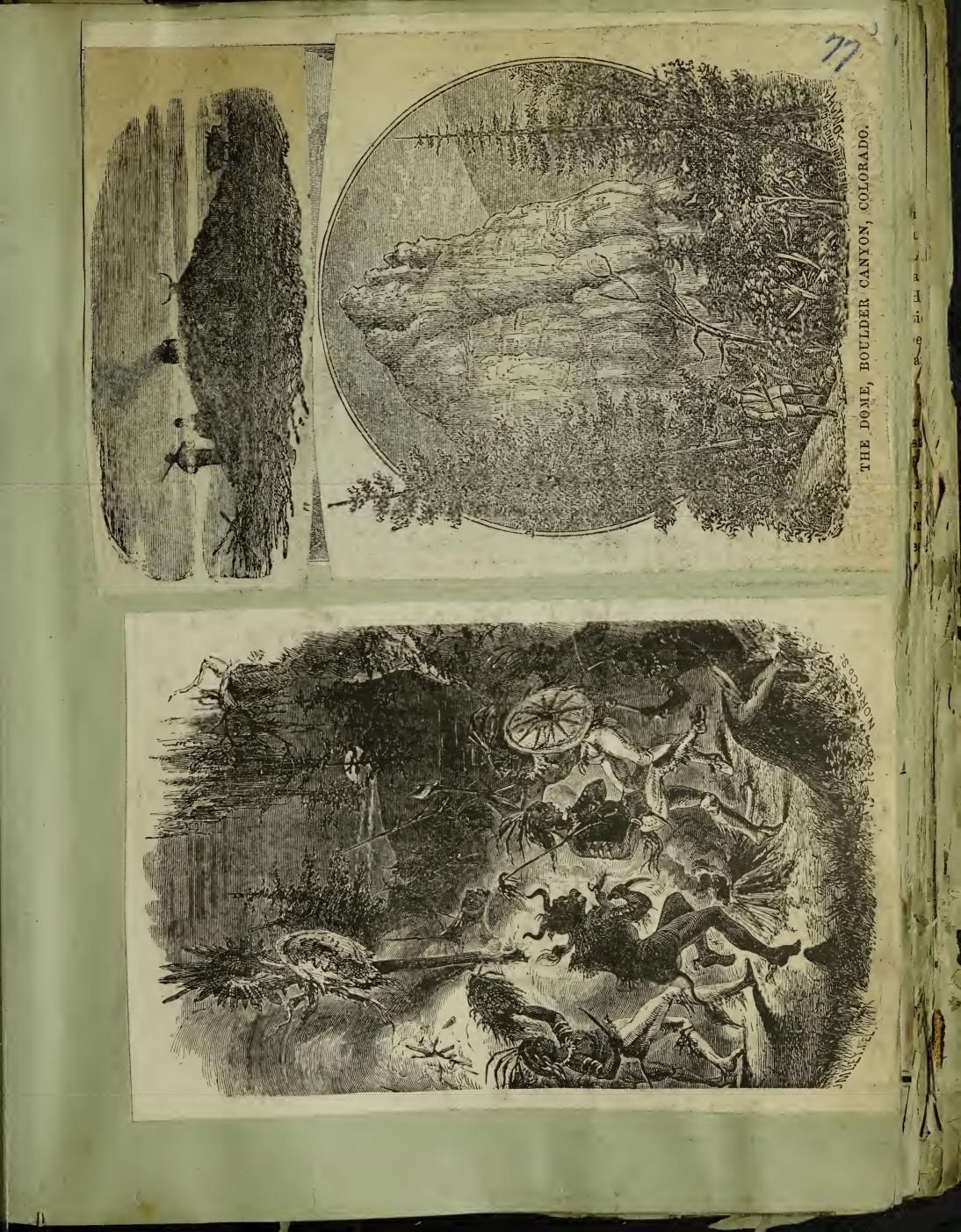


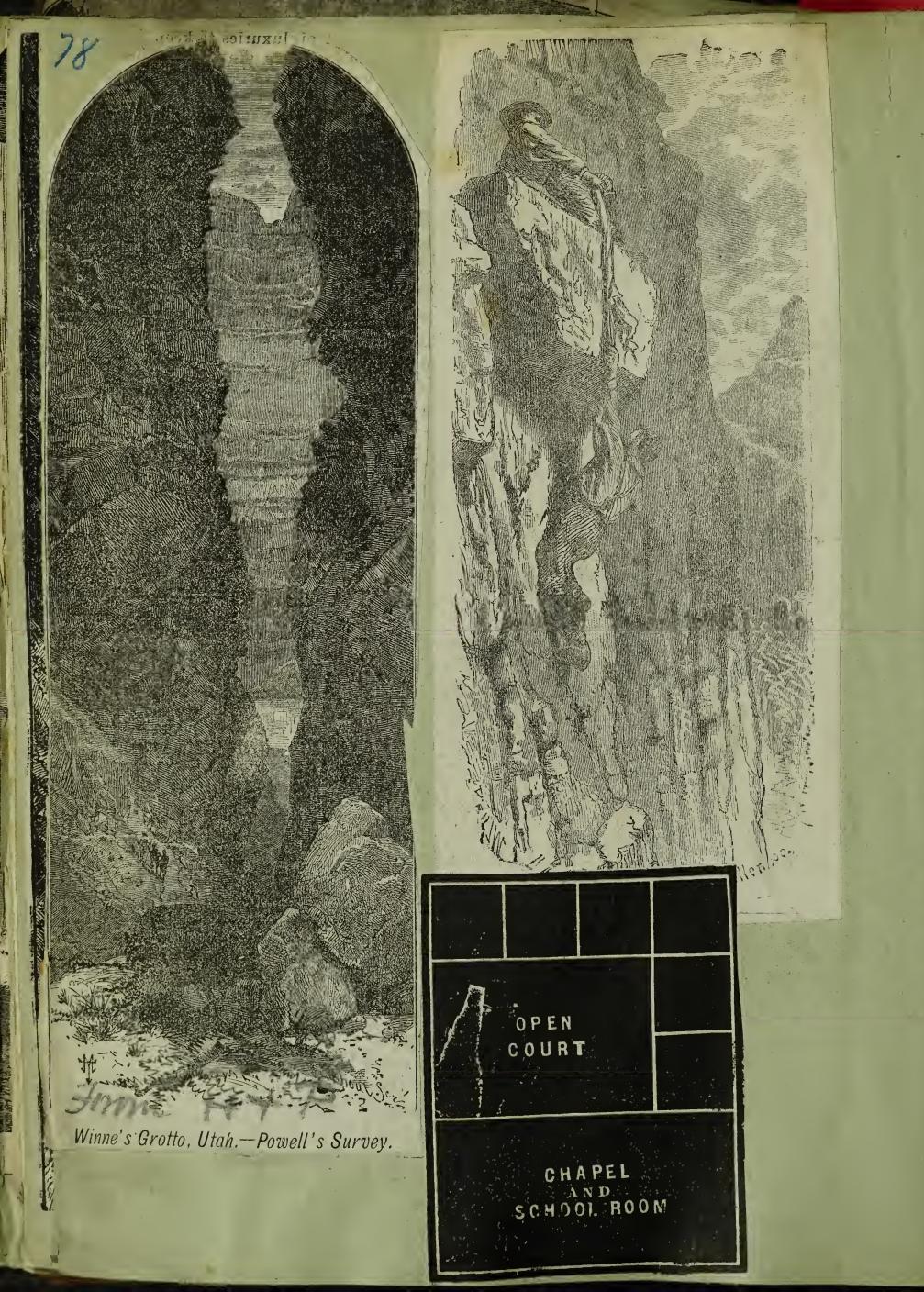


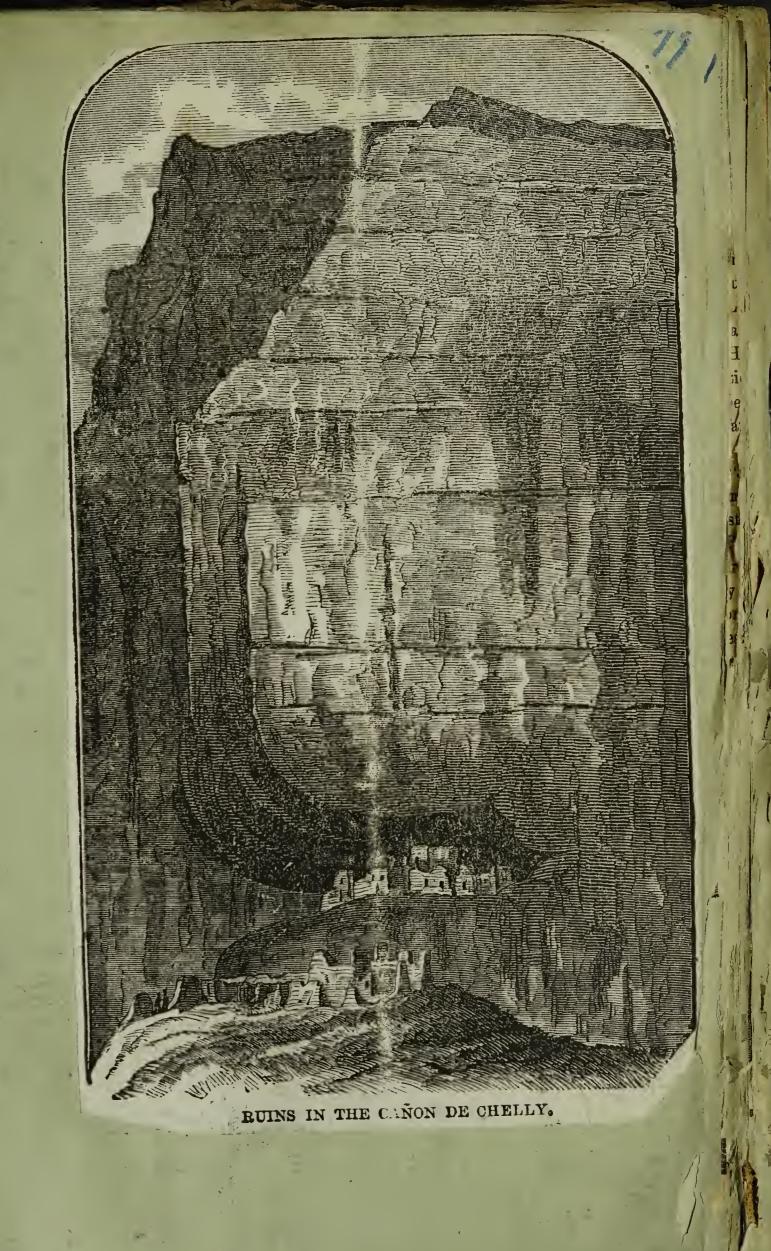


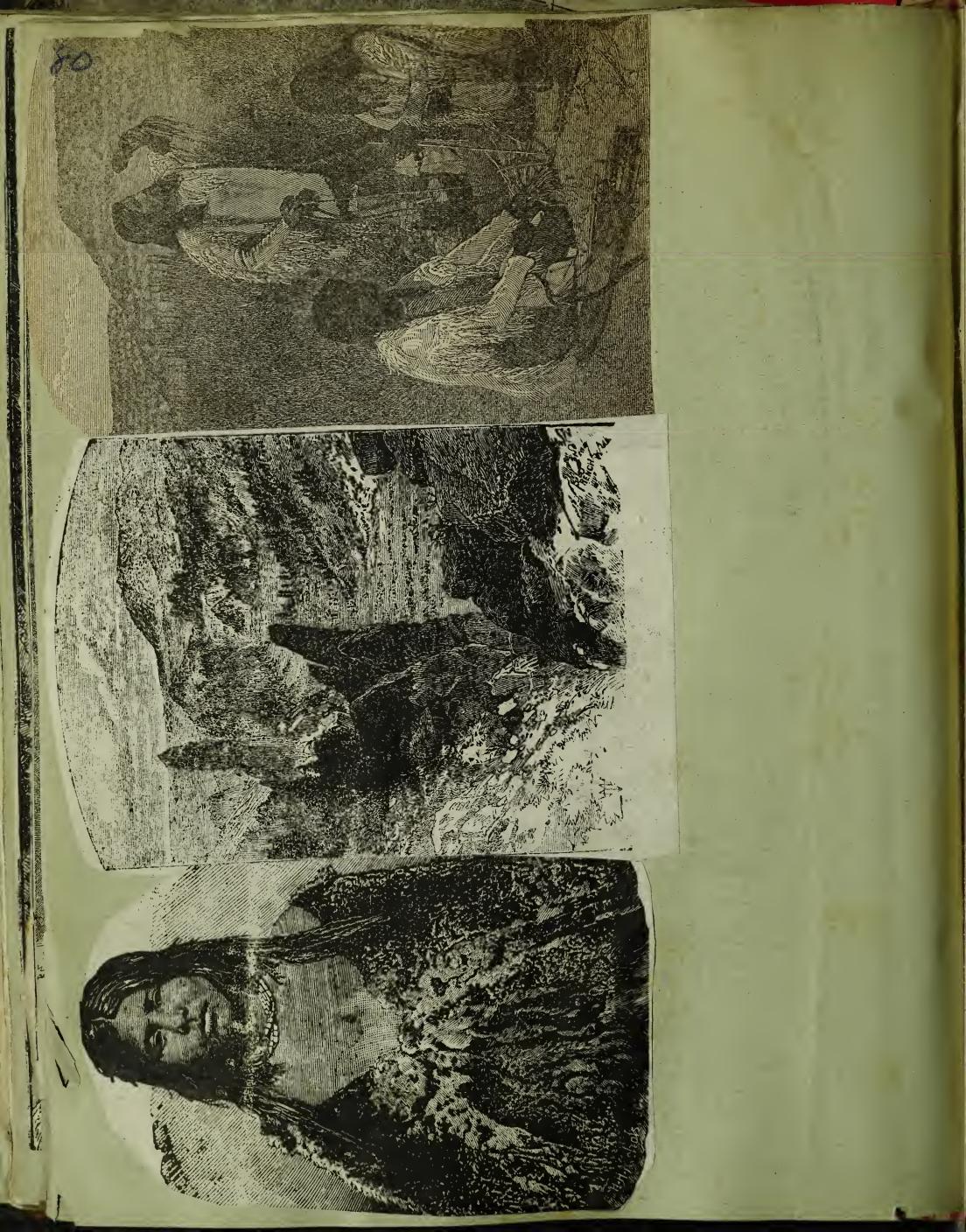
Conplate Halles

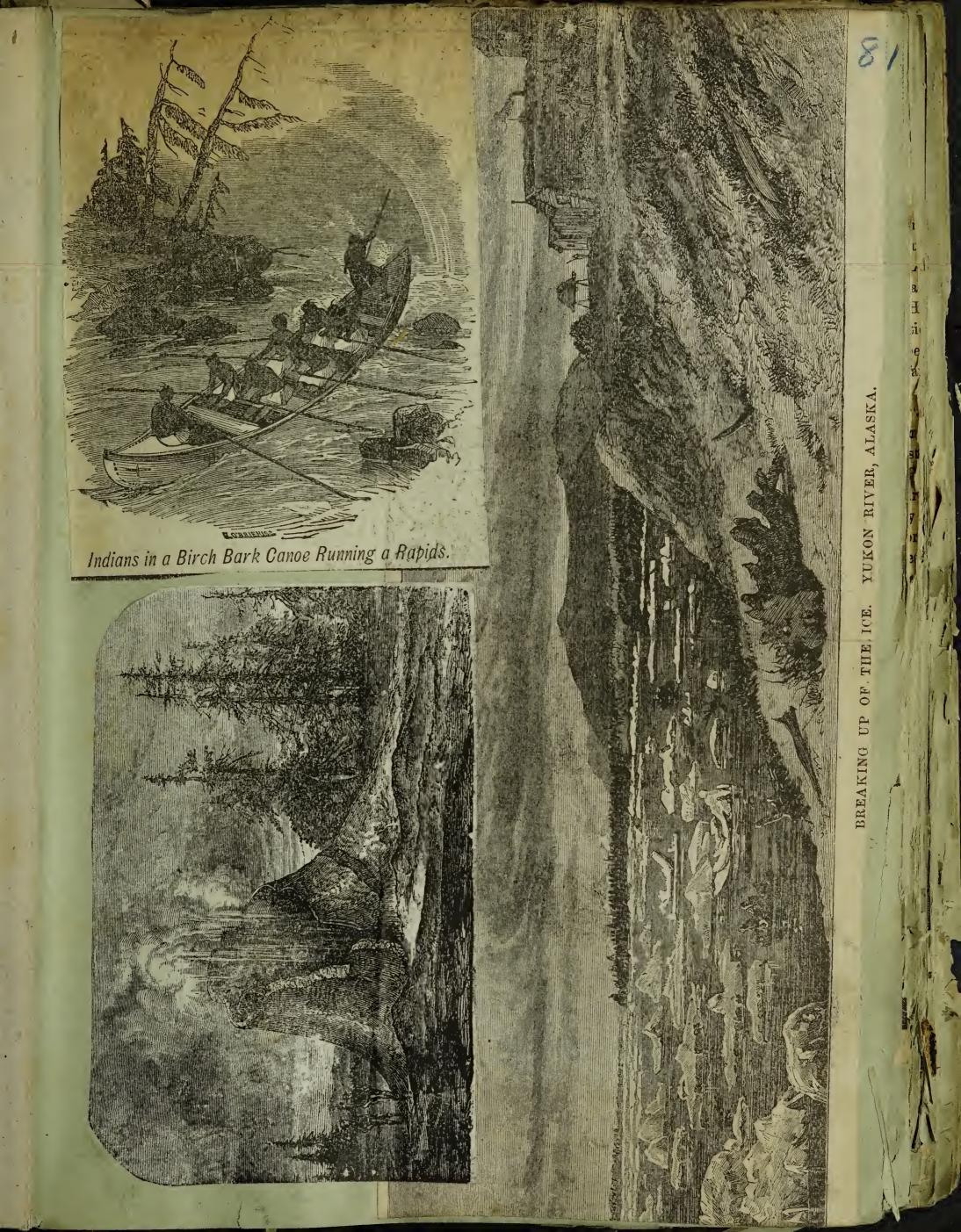


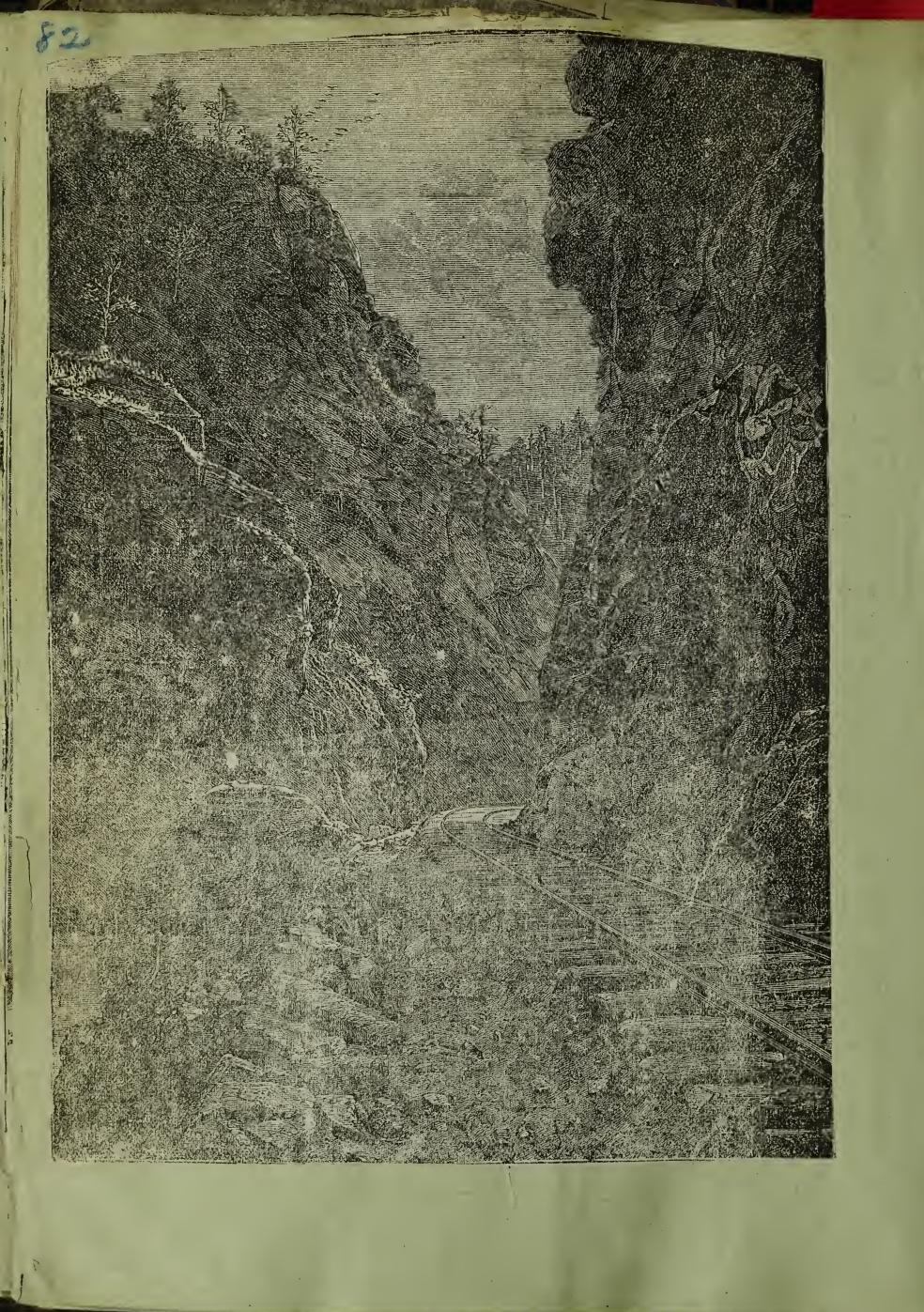


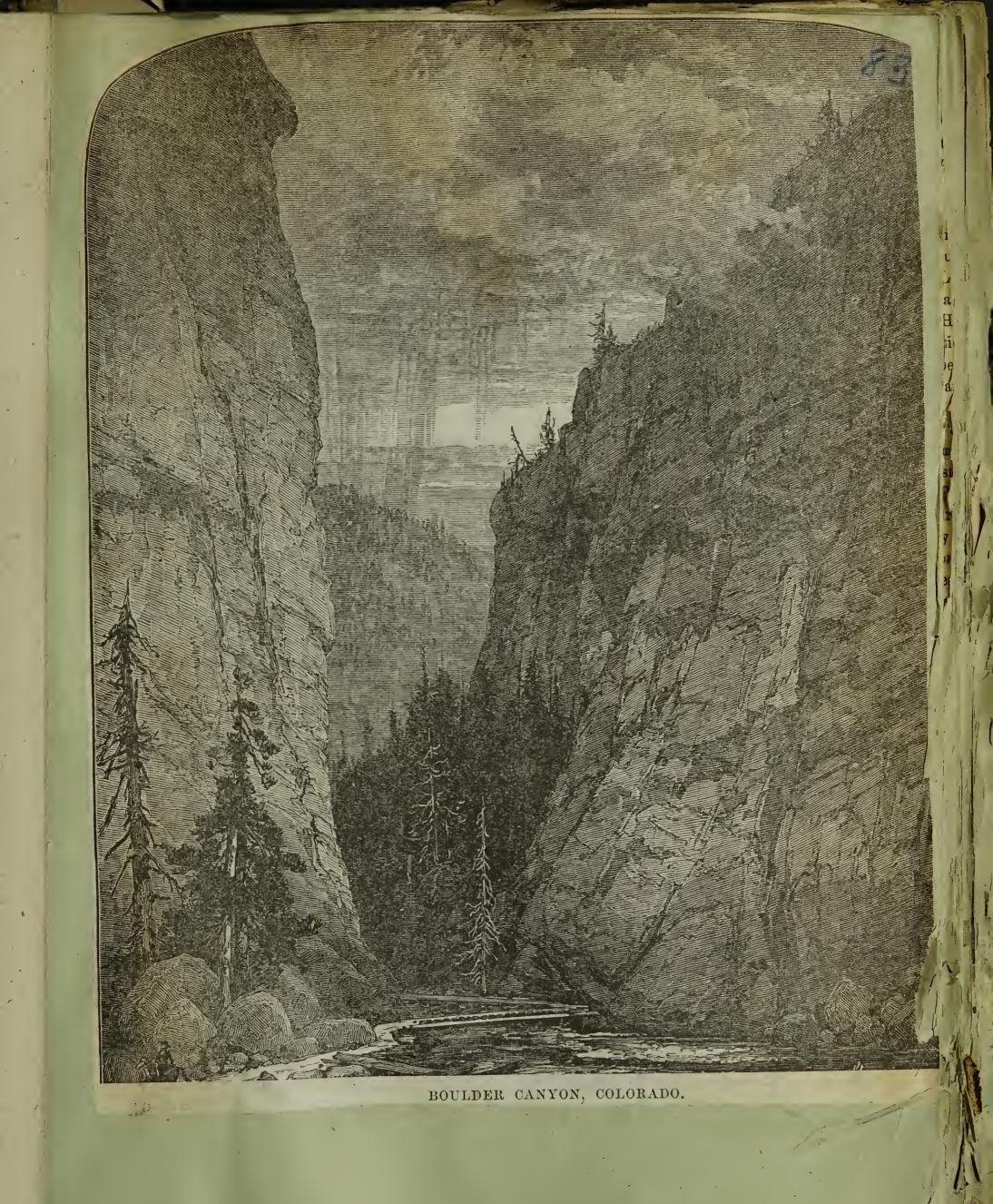






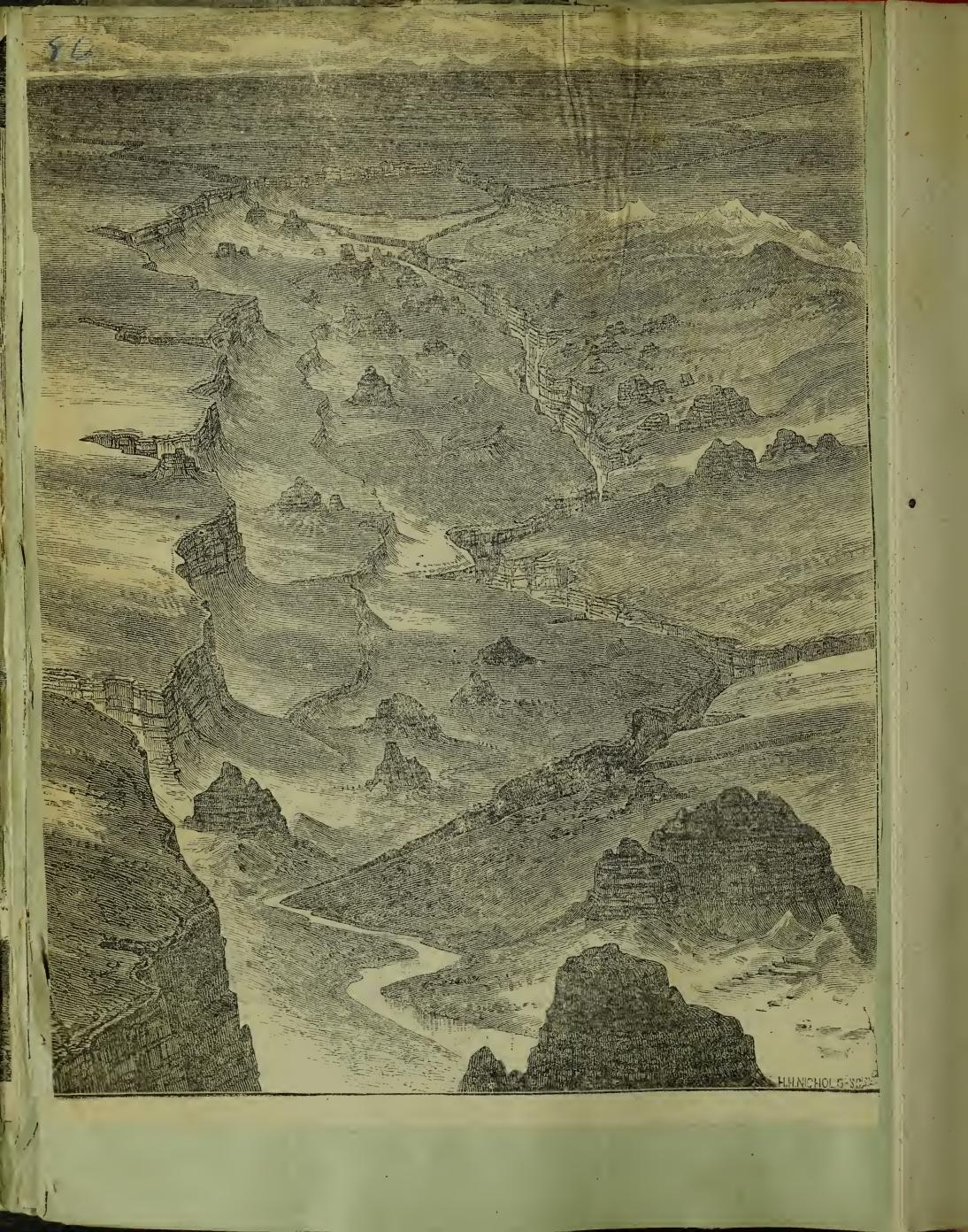














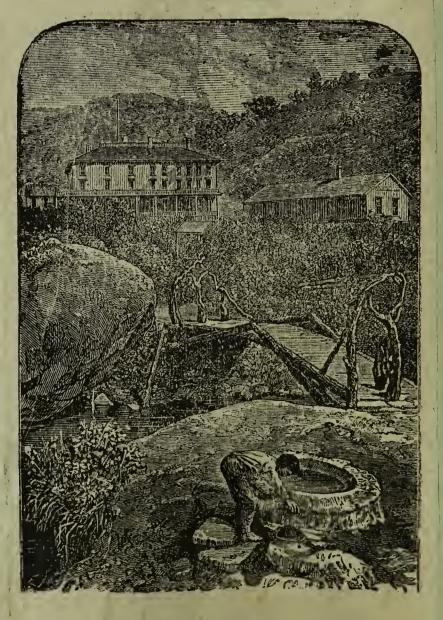
Colicago Lakes



SAN XAVIER DEL BAC.

An Old Spanish Church of the 18th Century, near Tucson, Arizona.





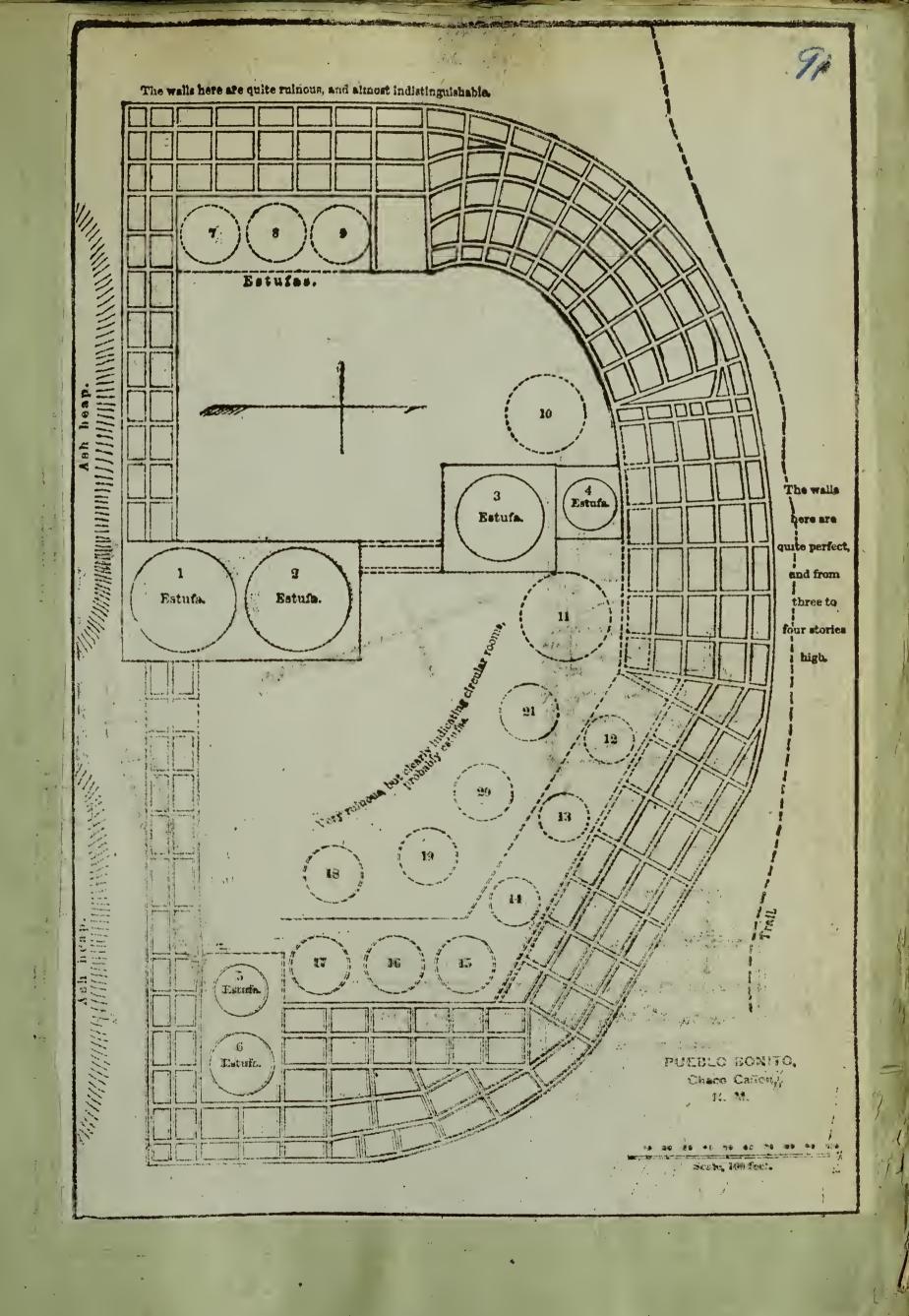
San-o-Kuis. Tribe of Mo-a-pa-ri-ats.

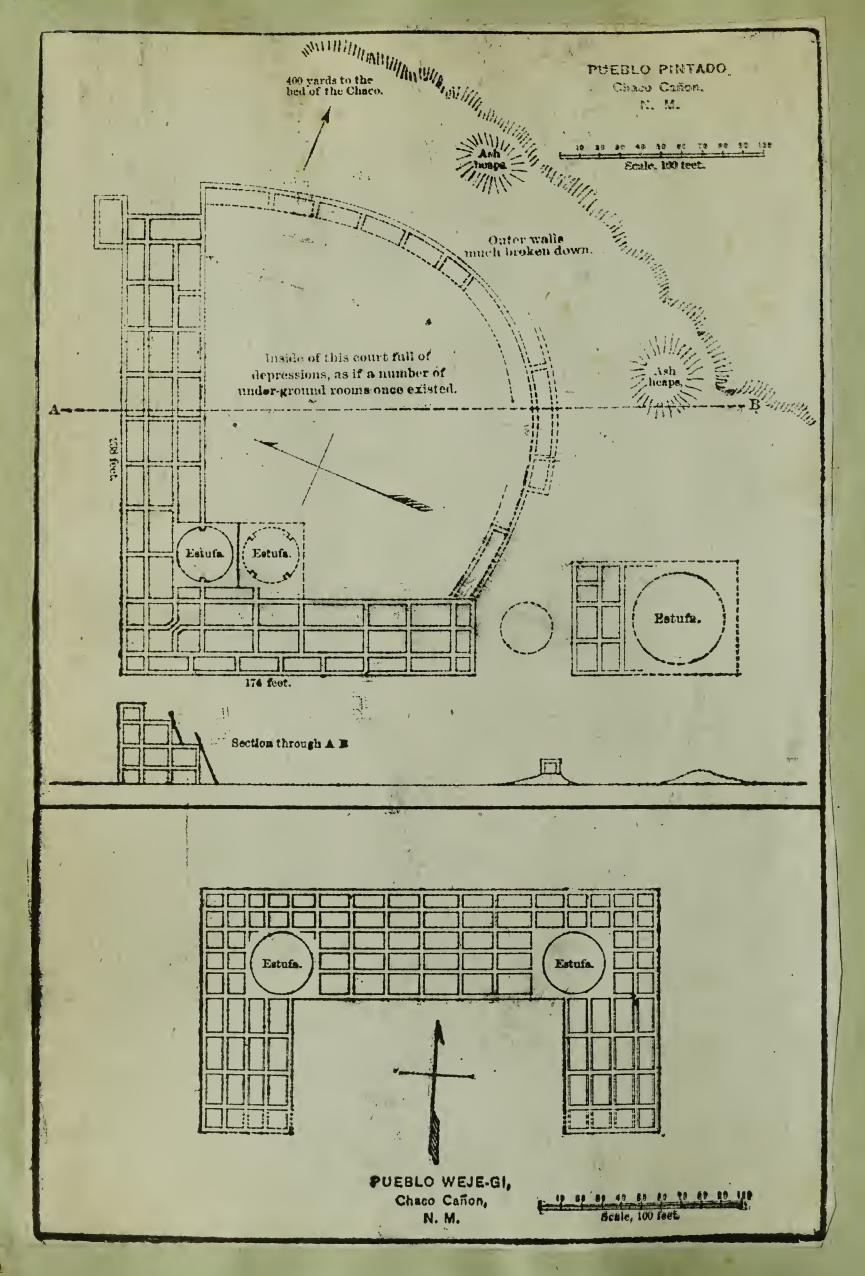


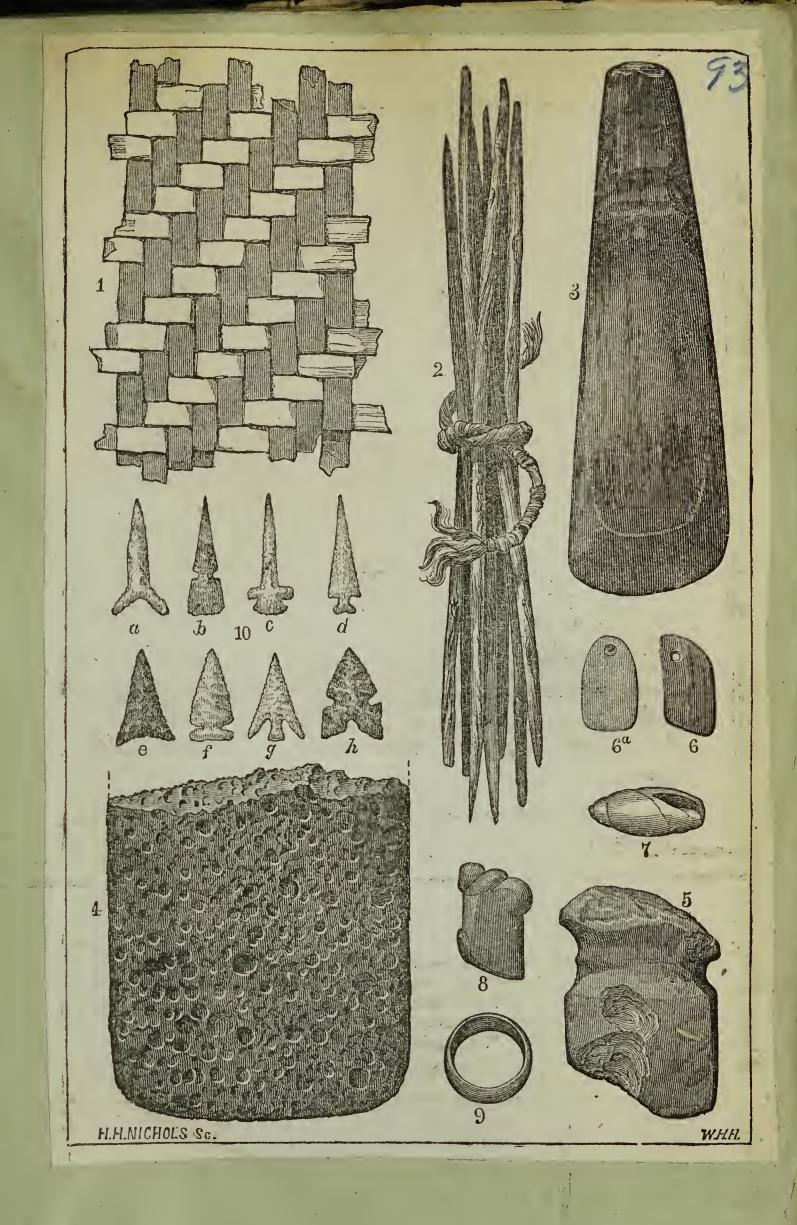


"SHIP OF THE PLAINS" AT SEA.

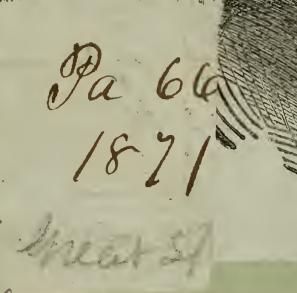
PUEBLO CHETTRO-KETTLE, Chaco Cañon, N. M. 19 28 20 42 28 42 78 93 22 228 Scale, 190 feet : Estufa. Estufa. Estufa. 400 yds. to Paeblo Boniss



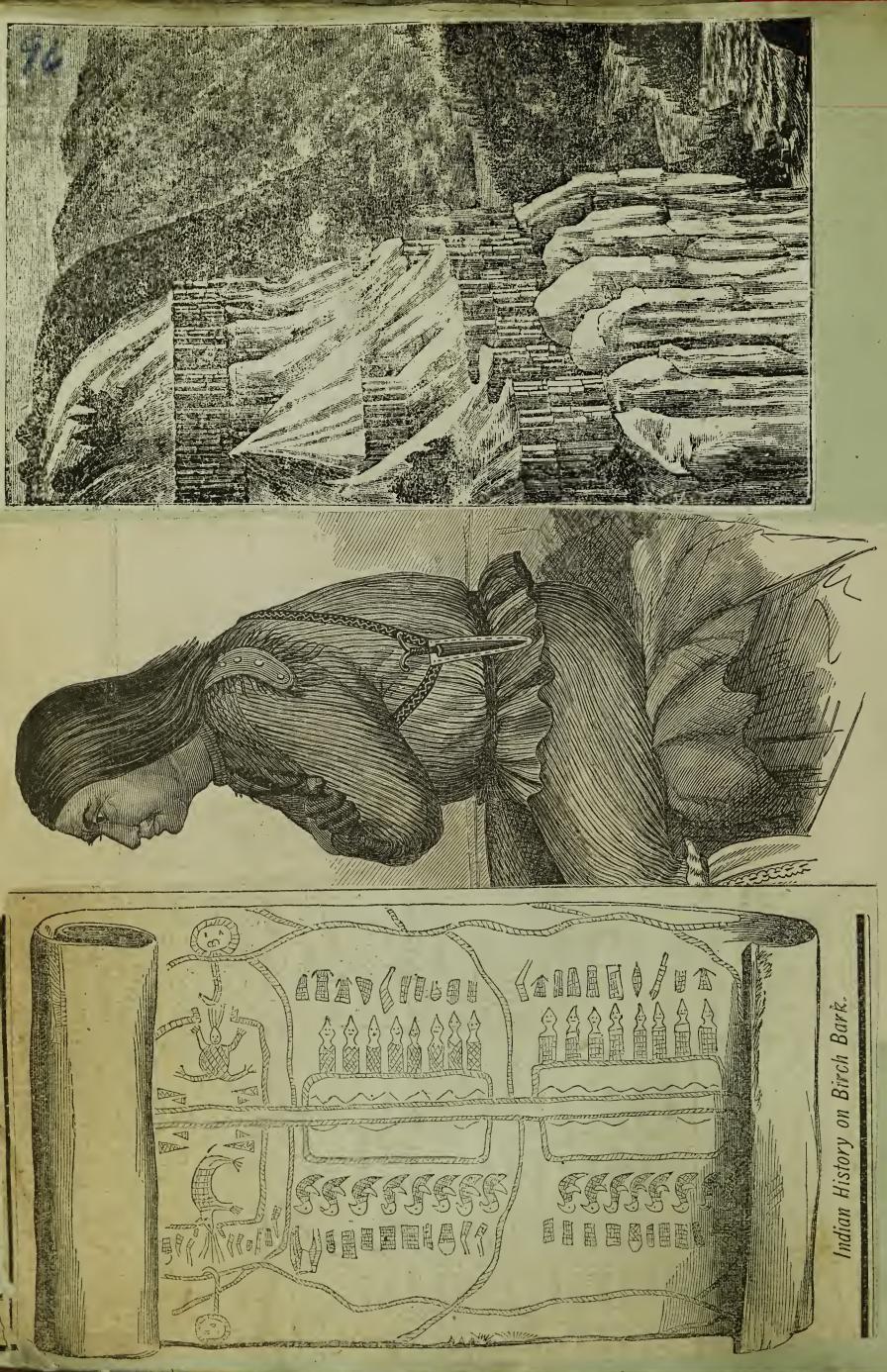












RED LEGGINGS - AN ALASKIAN.



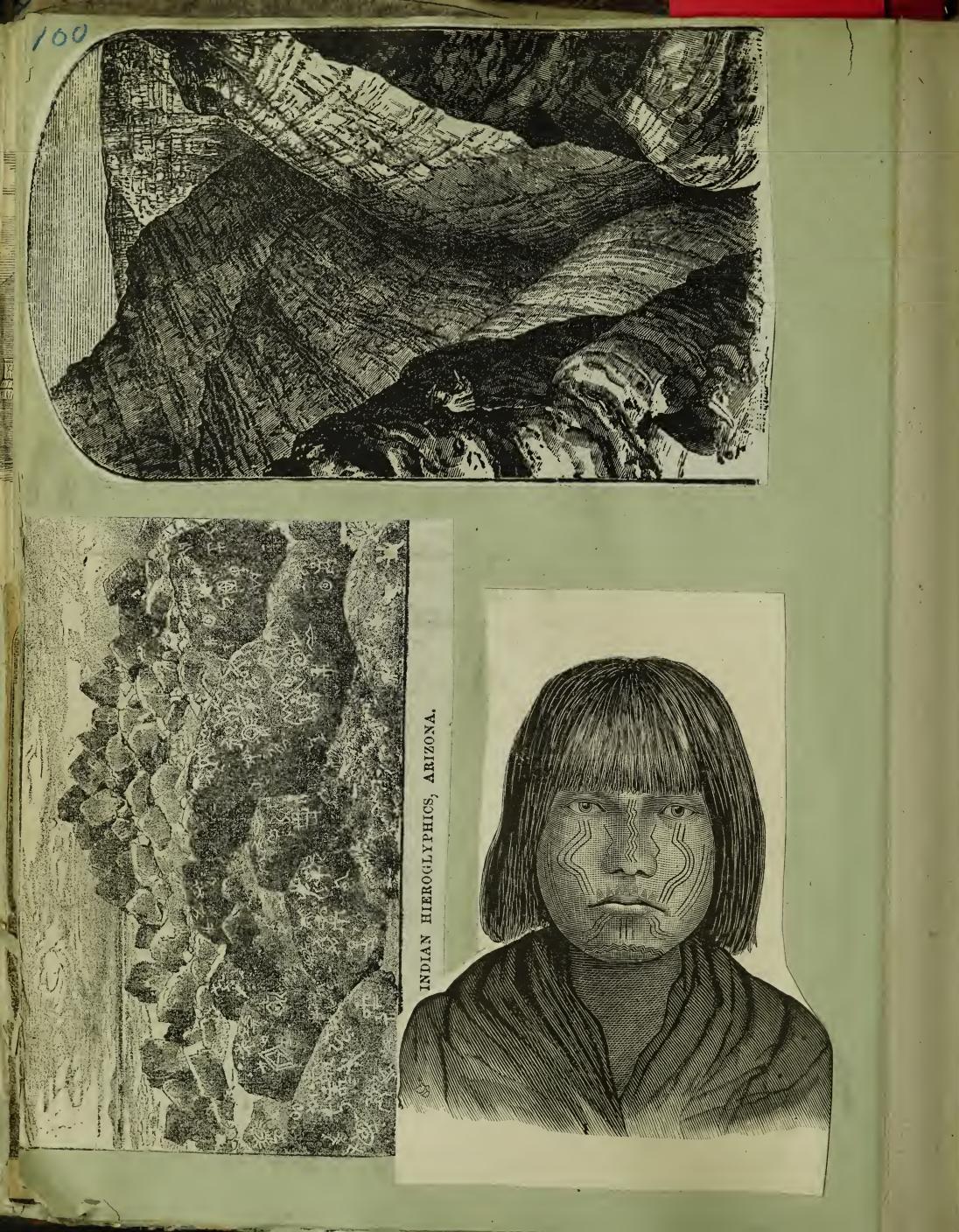


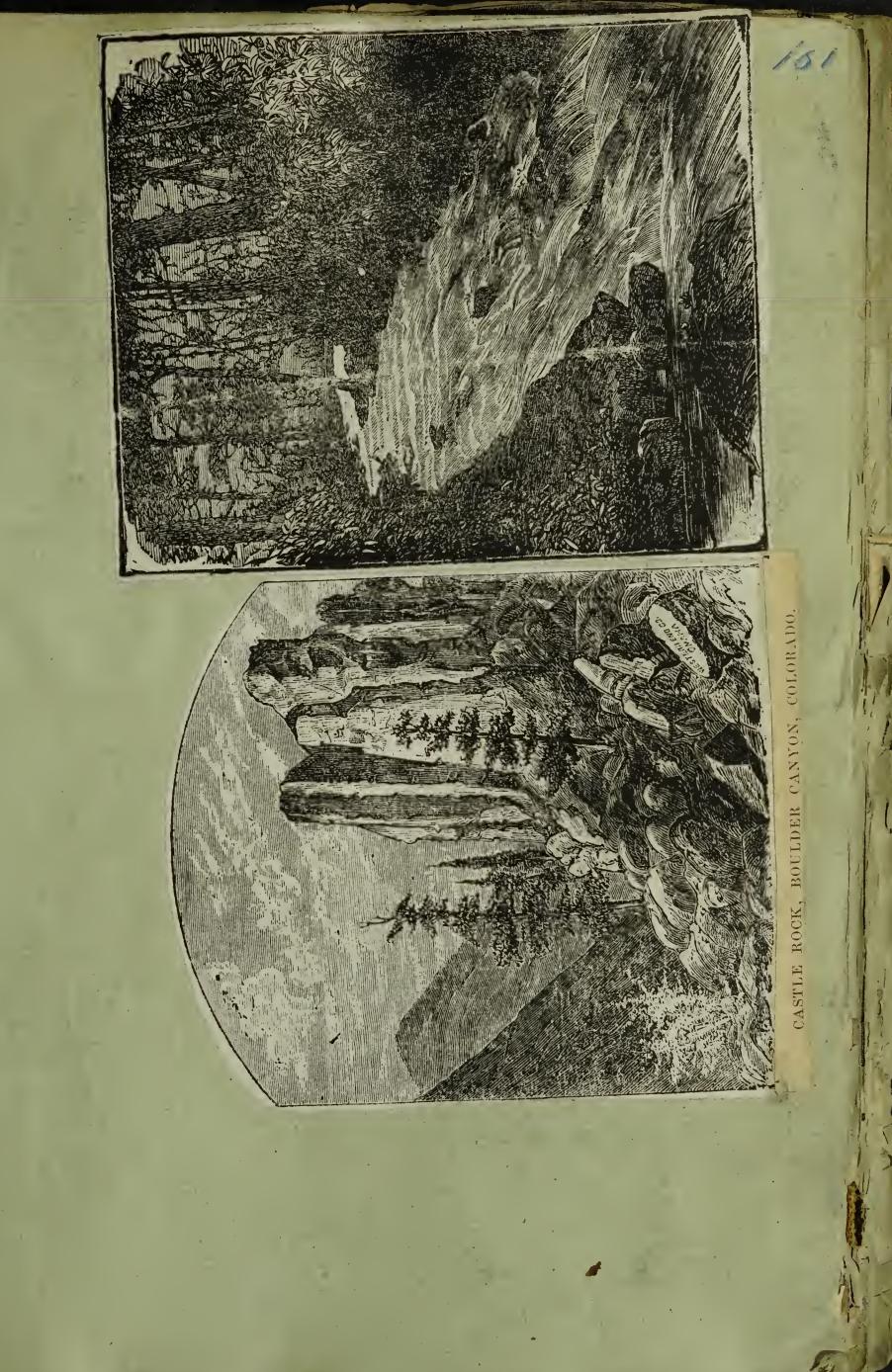




THE SACRED SPRING OF ZUNI.

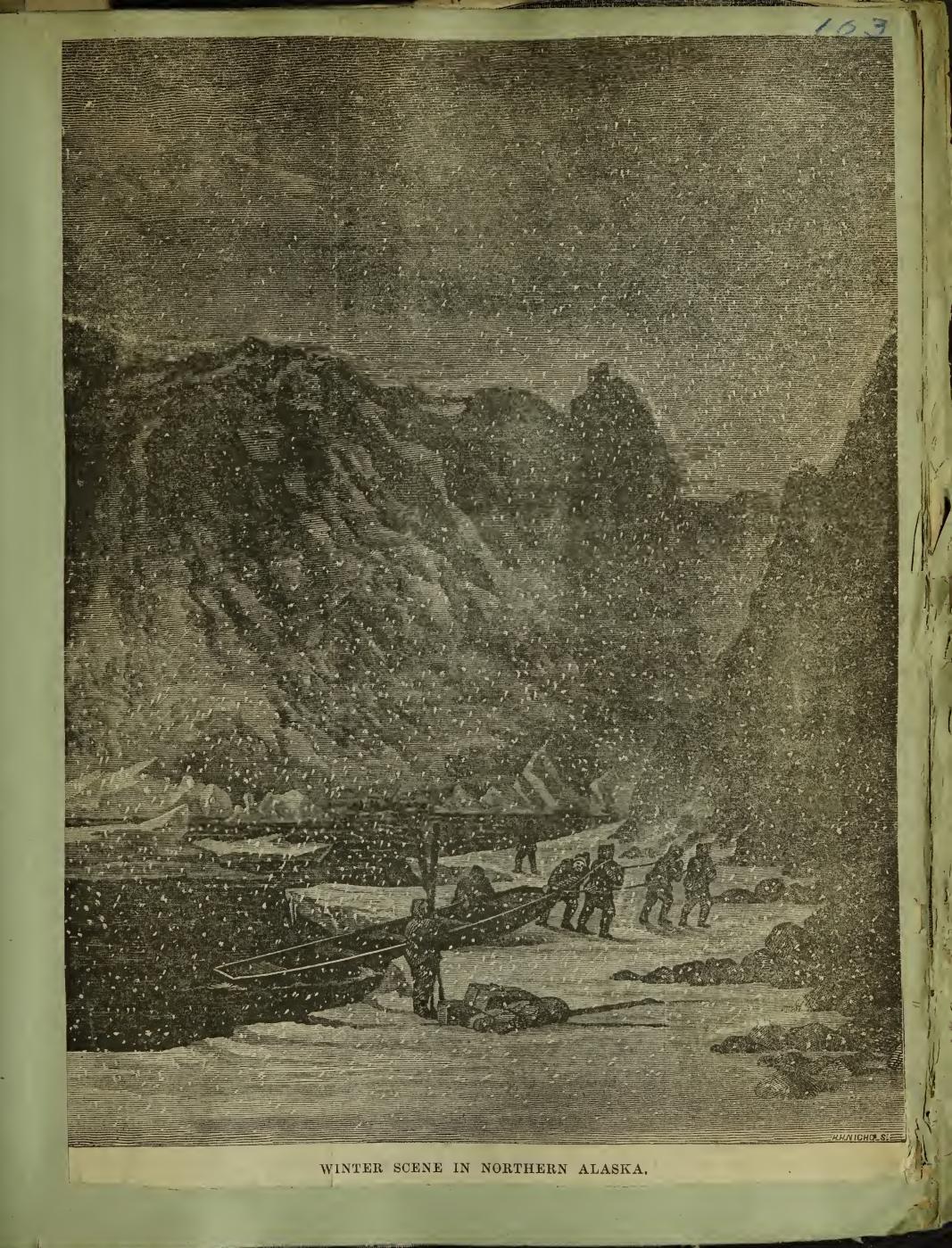






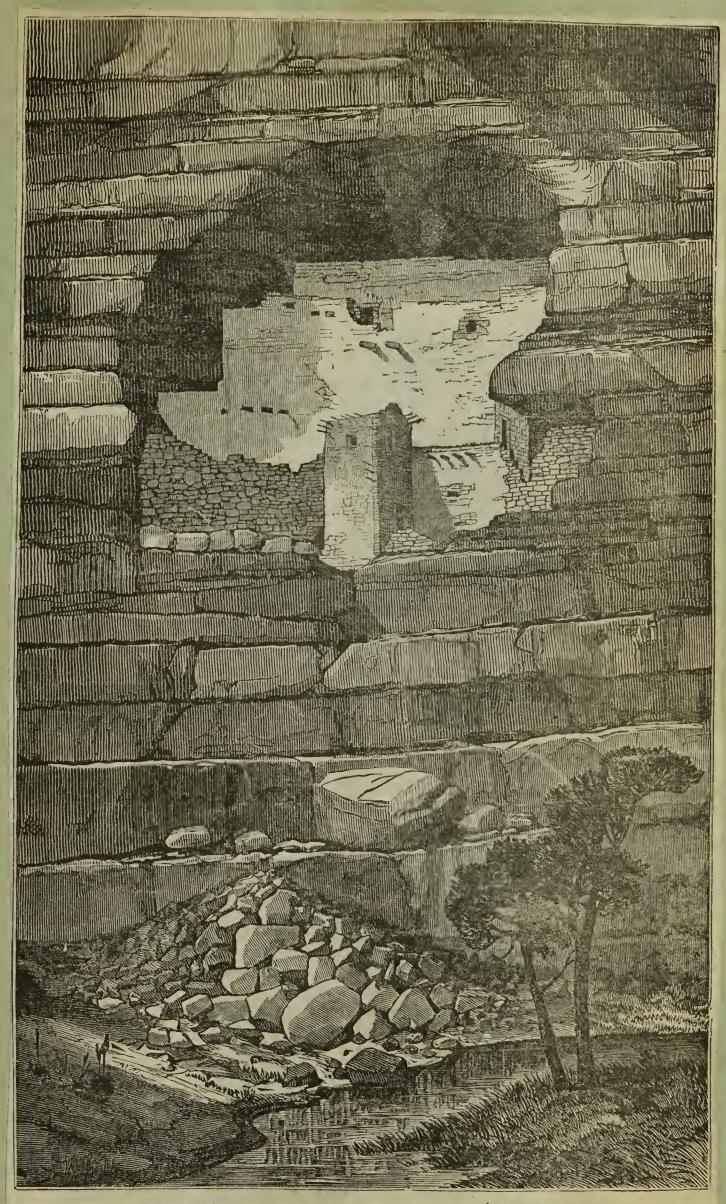
PUEBLO HOUSE.

W





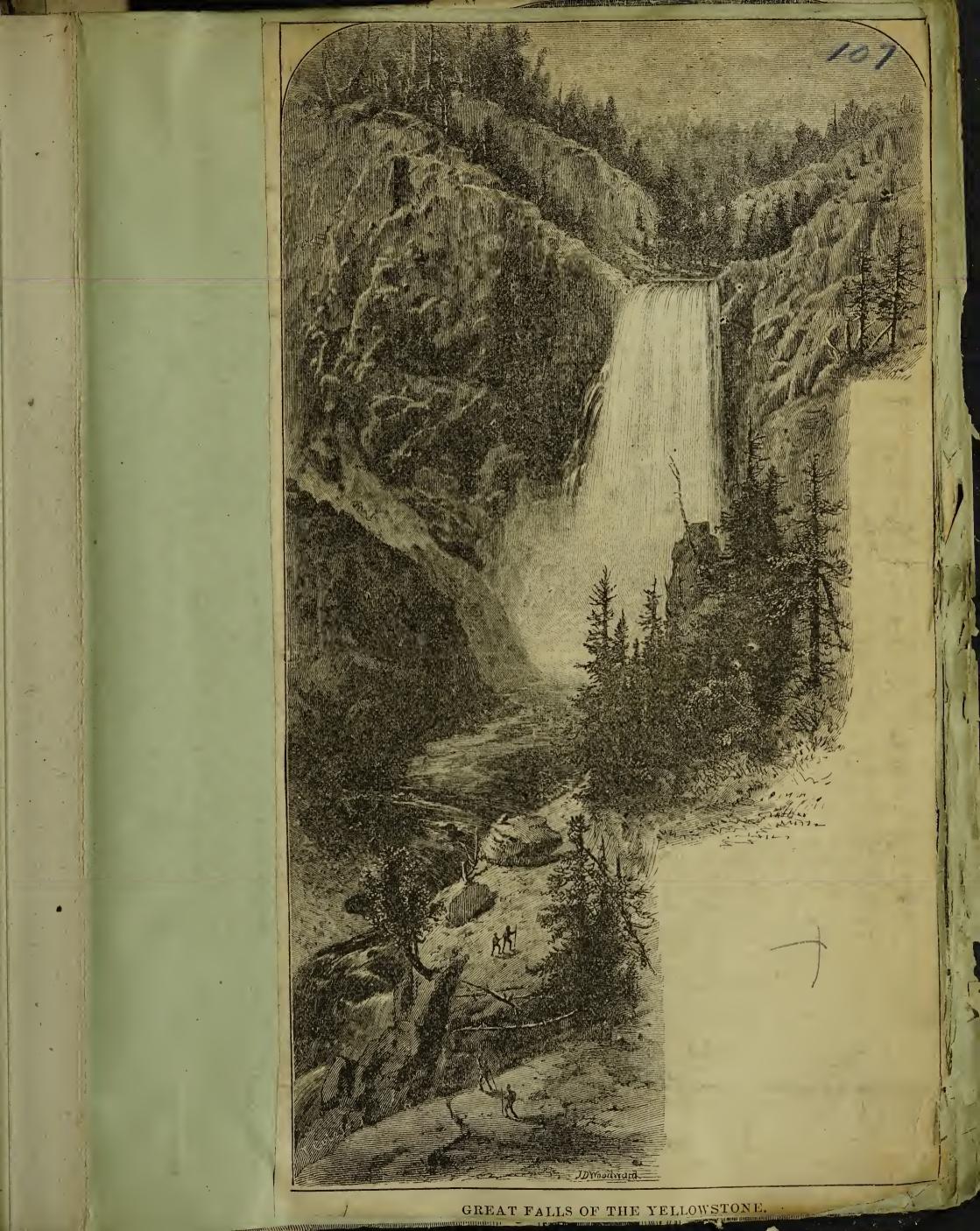
CLIFF TOWN, RIO MANCOS, COLORADO.—HAYDEN'S SURVEY.



CLIFF FORTRESS, ARIZONA.—HAYDEN'S SURVEY.

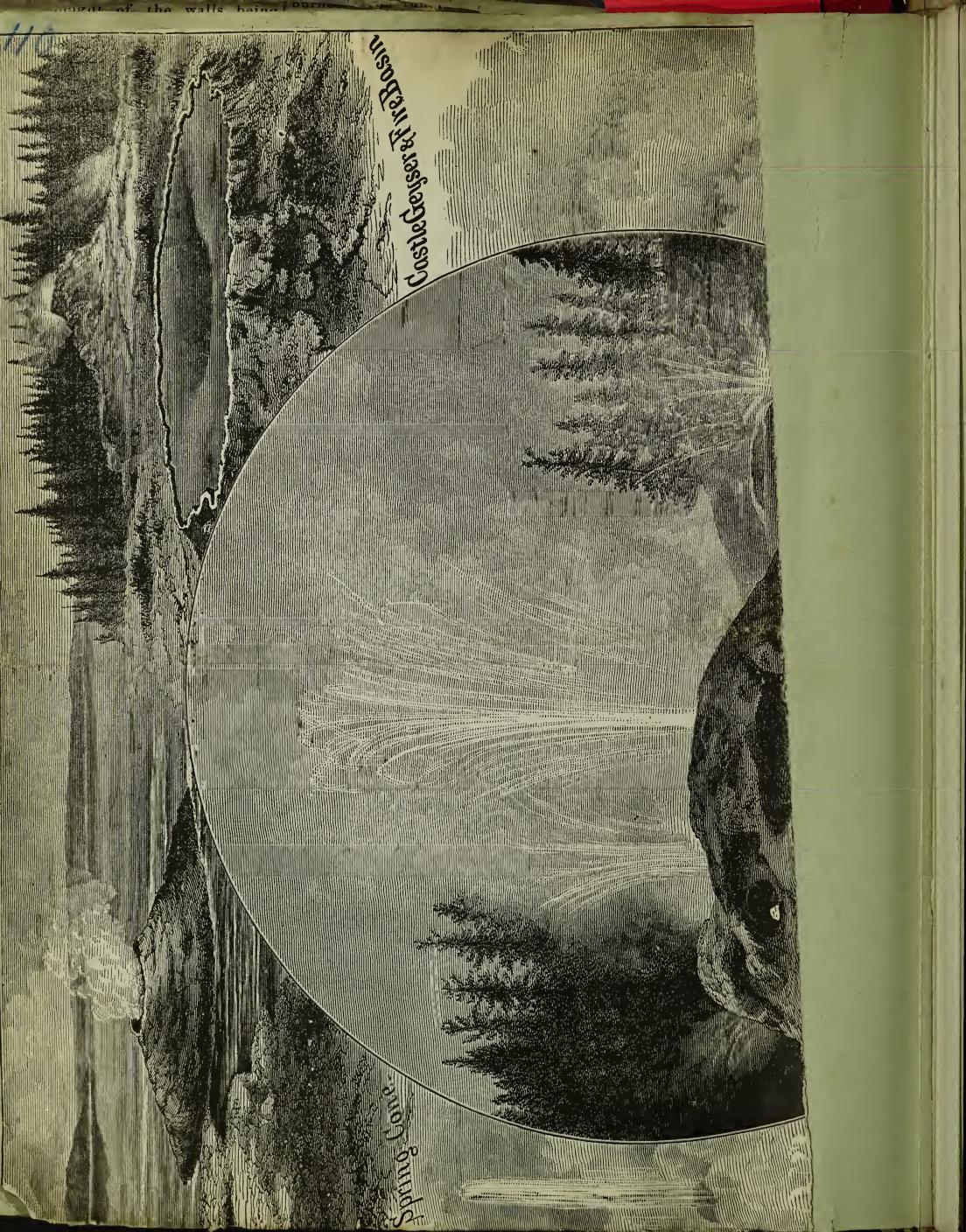


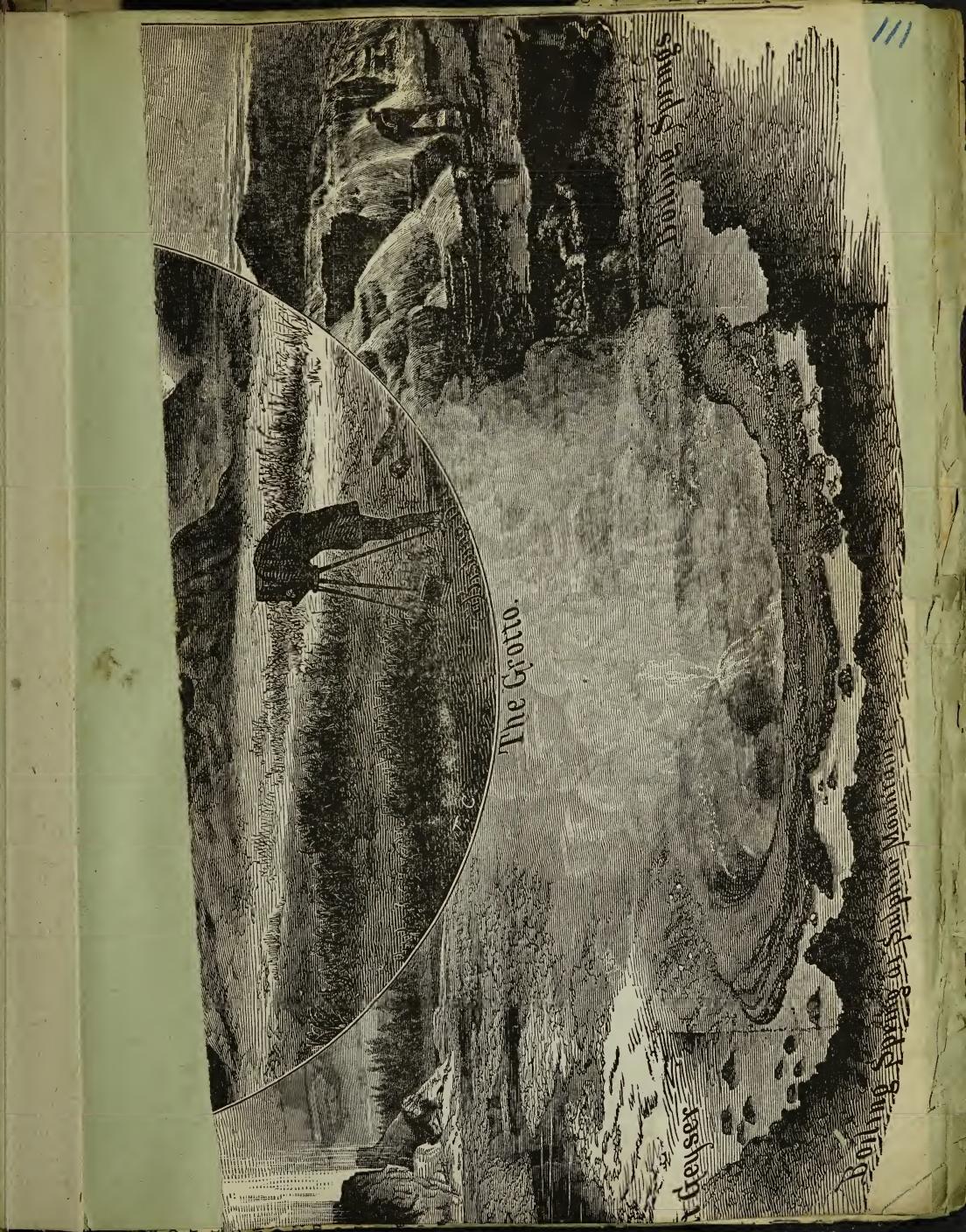
GRAND CANYON OF THE COLORADO, UTAH (1½ MILES DEEP).—POWELL'S SURVEY.

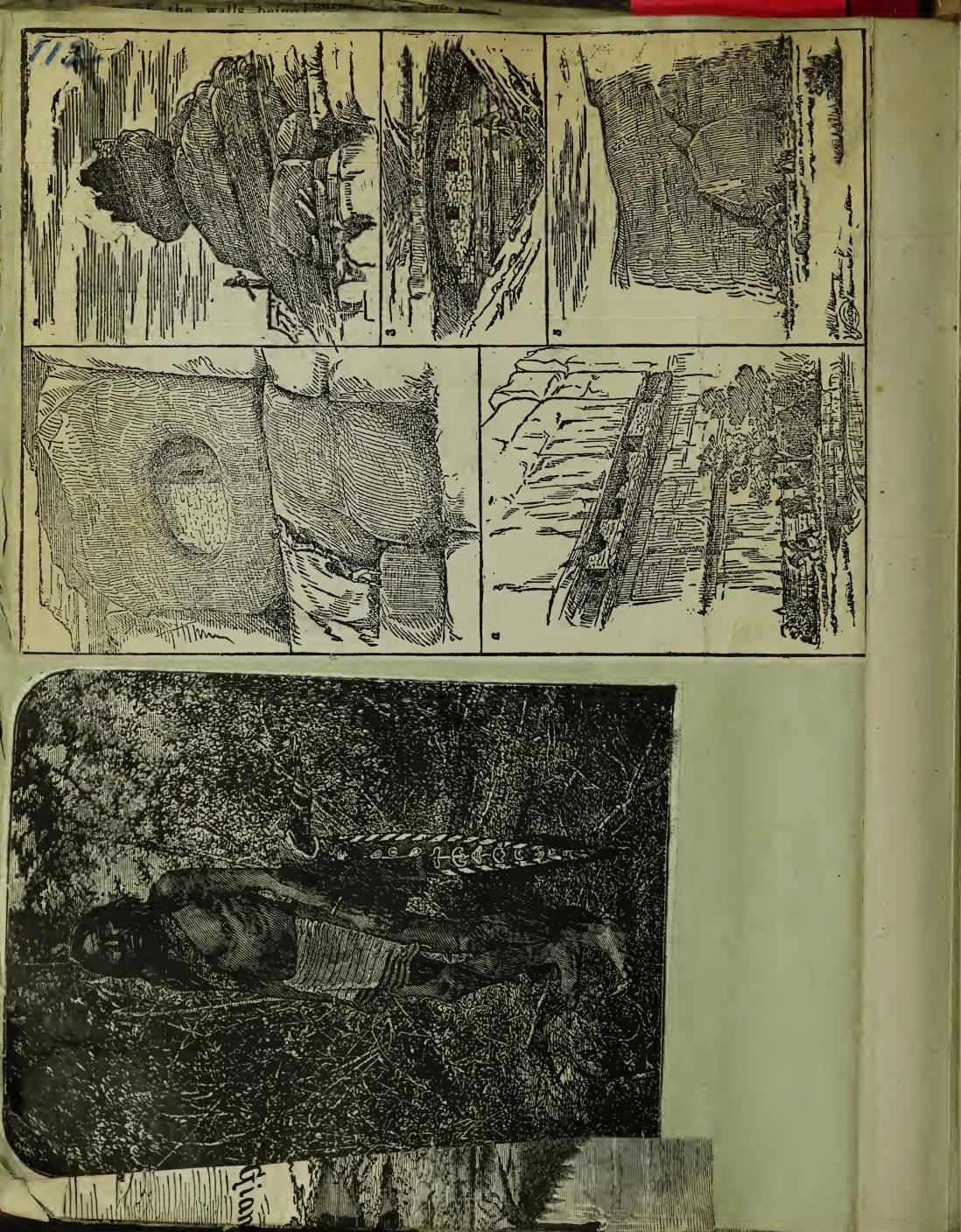




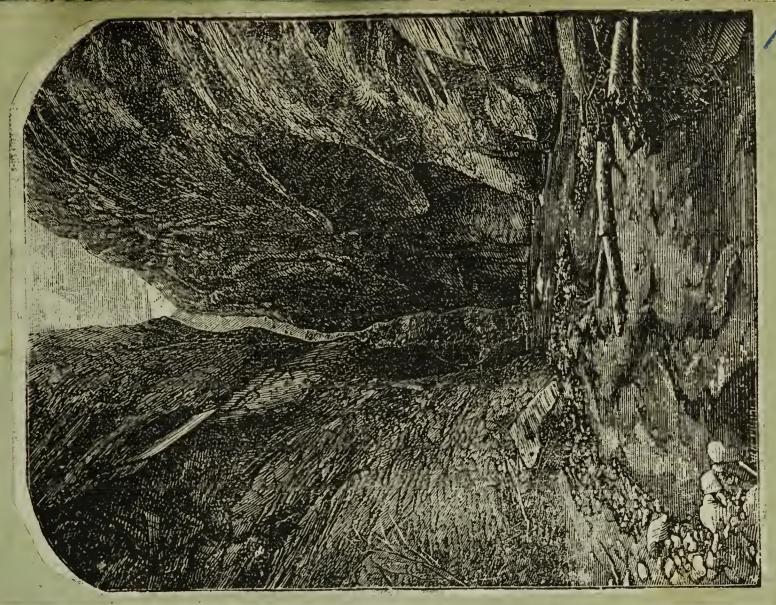


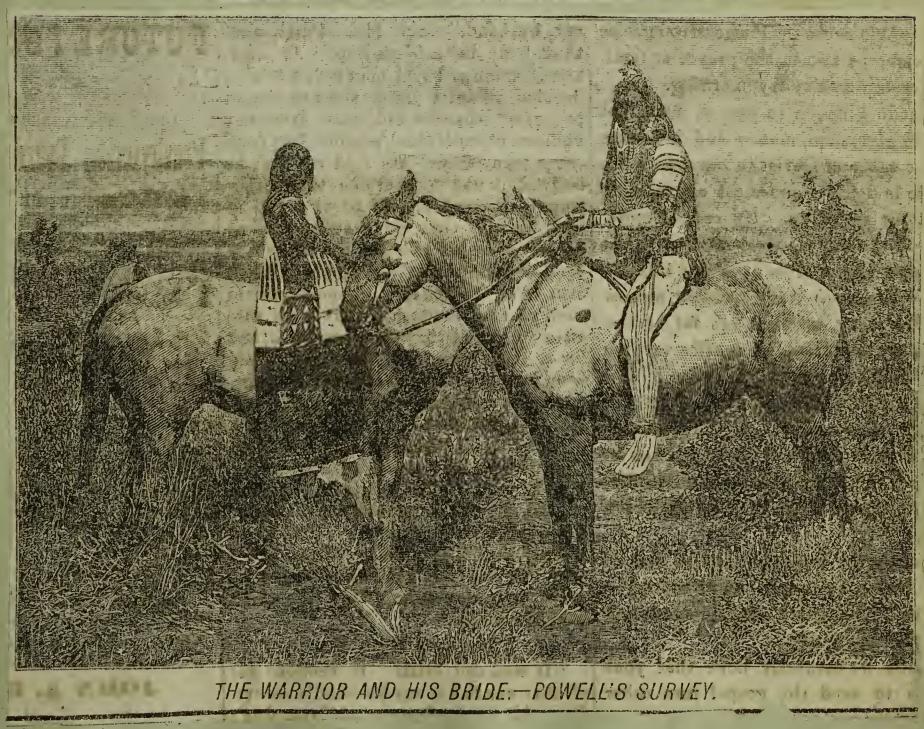




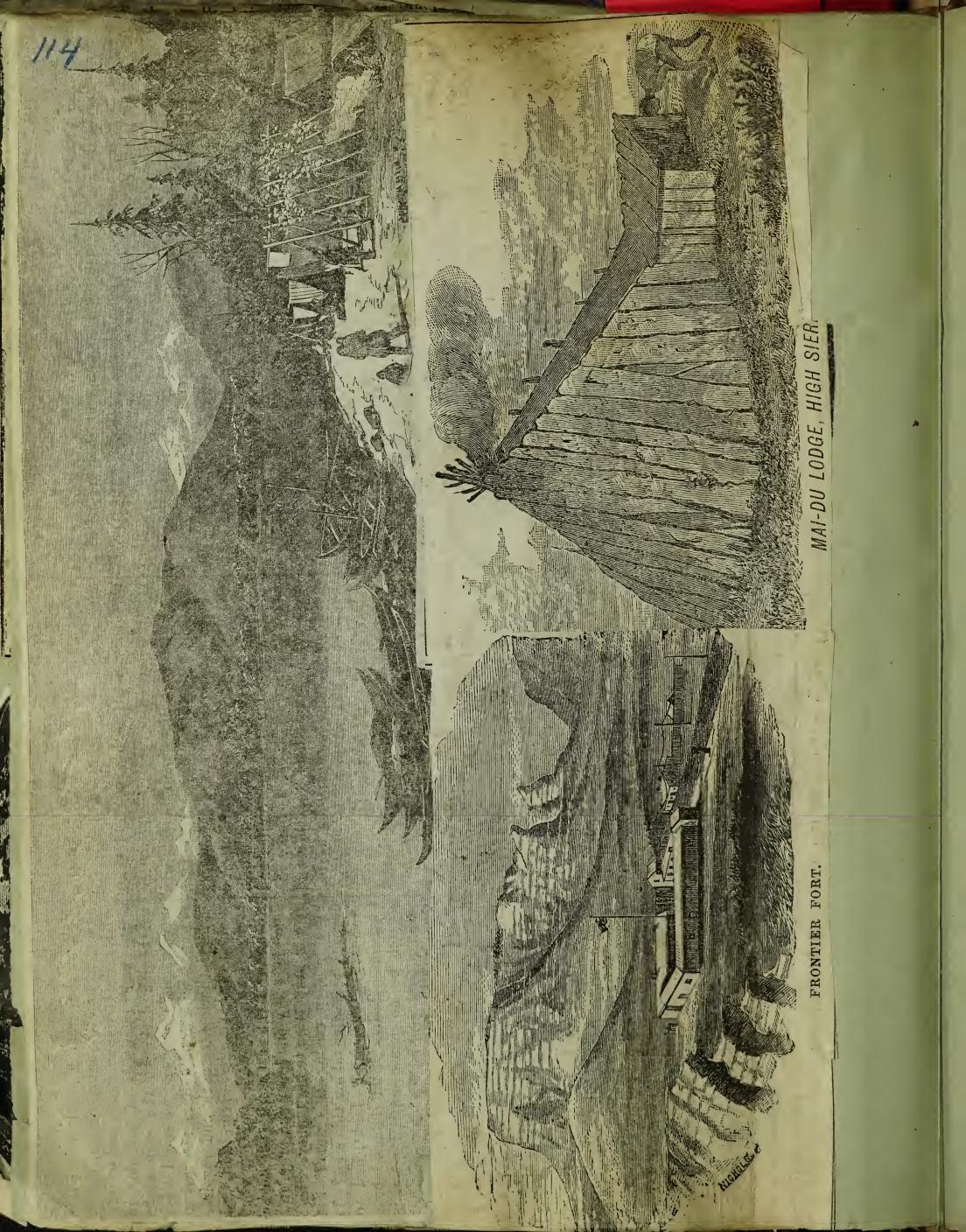




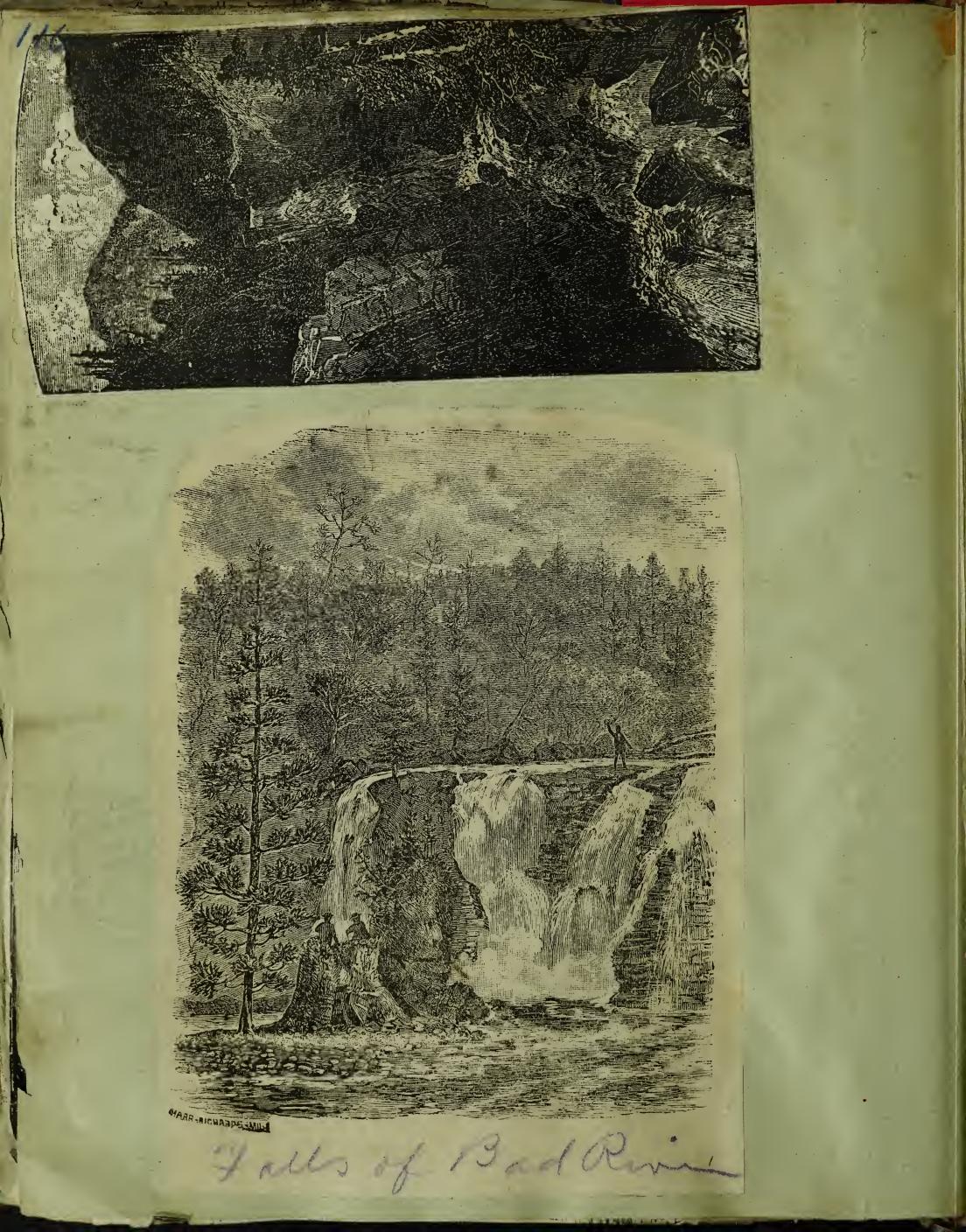




THE WARRIOR AND HIS BRIDE: POWELL'S SURVEY.

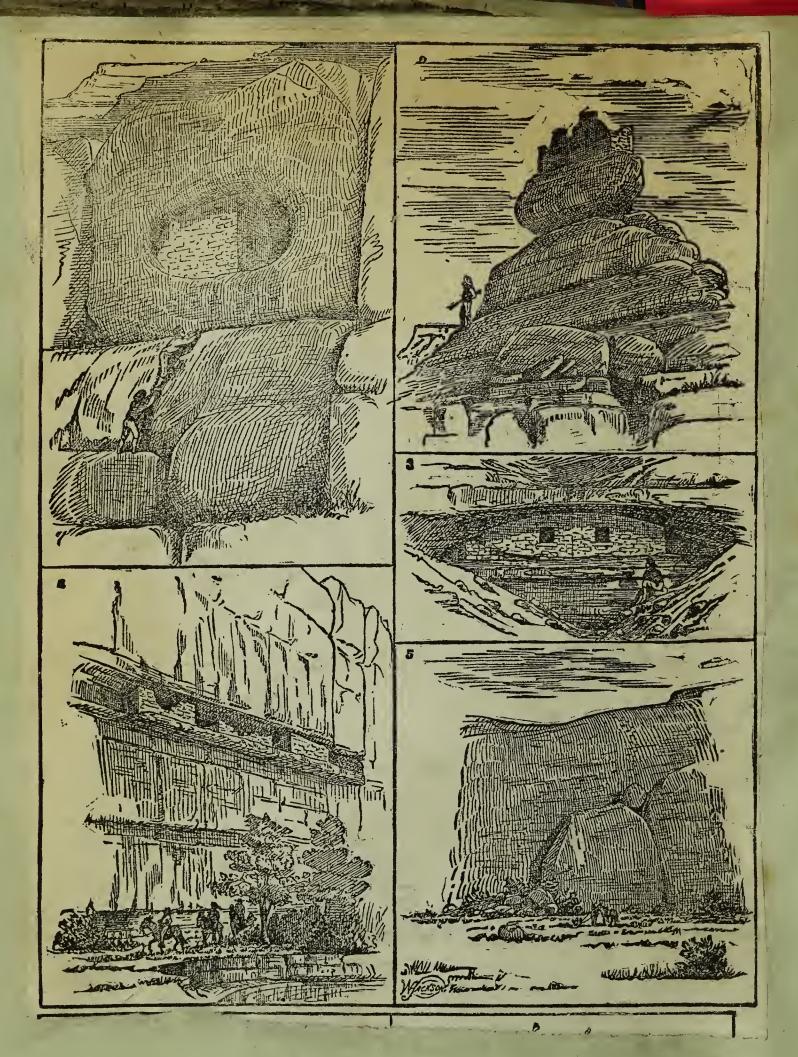












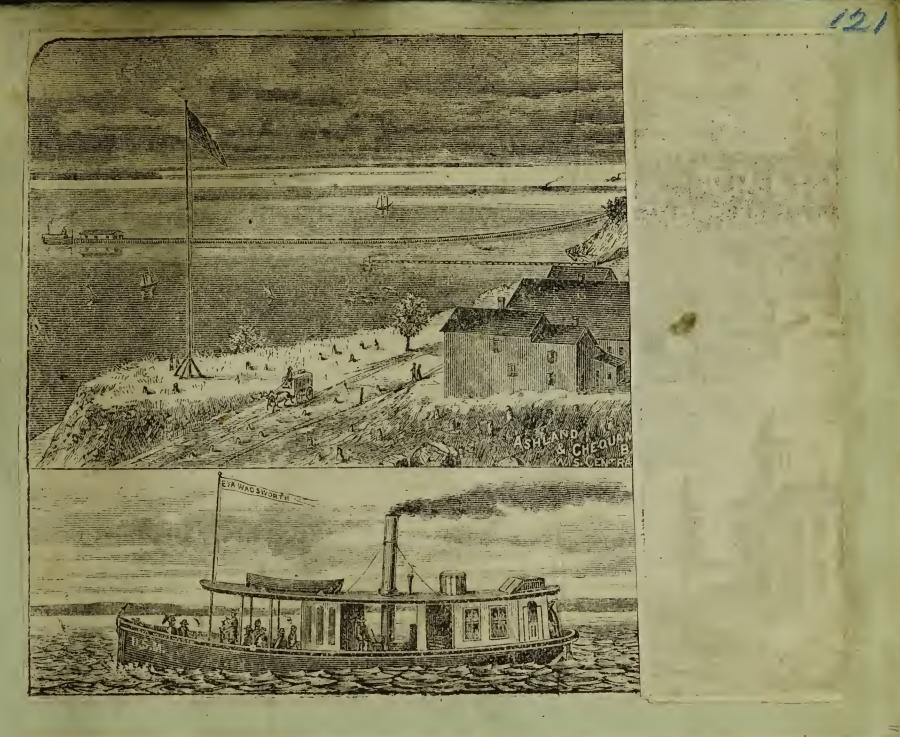


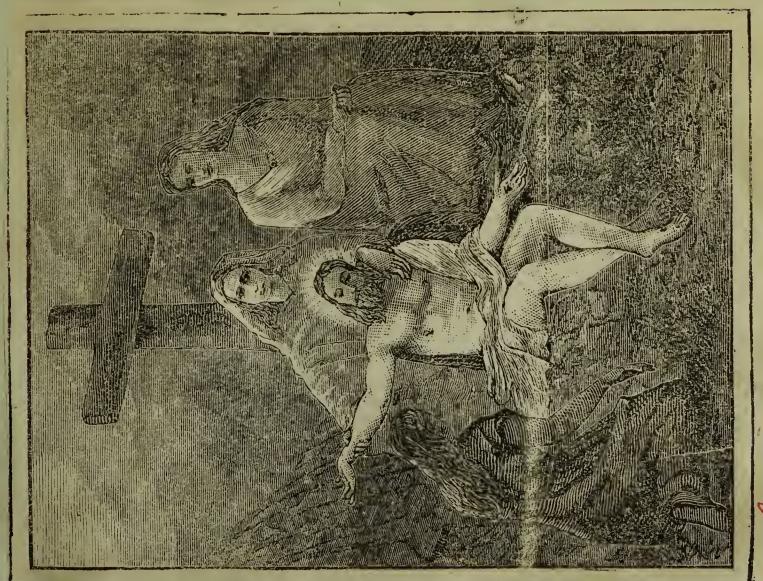
THE SNOWY RANGE, NEAR GEORGETOWN, COLORADO.





THE THOUSAND WELLS, ARIZONA.





The Season of the





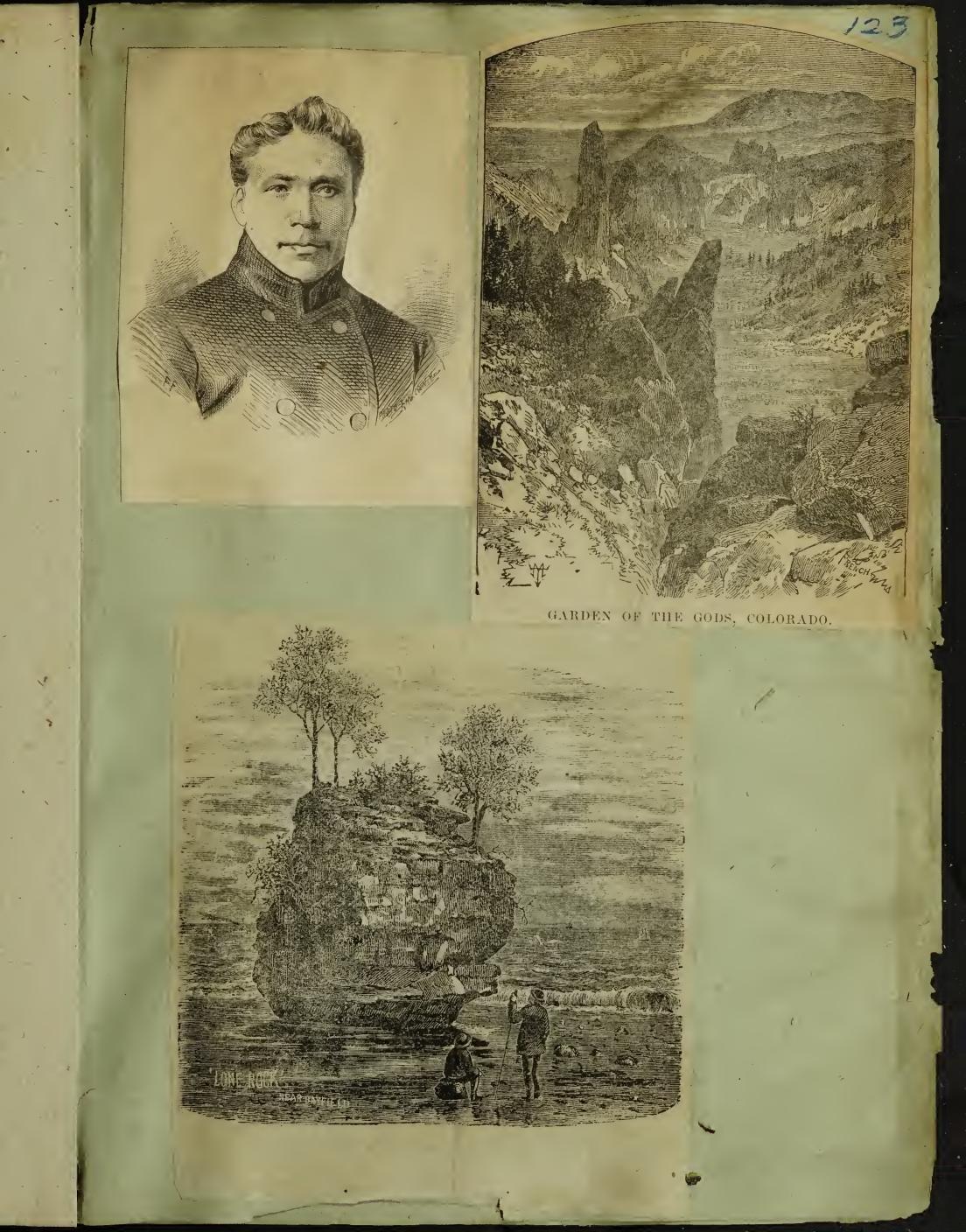
THE THOUSAND WELLS, ARIZONA.

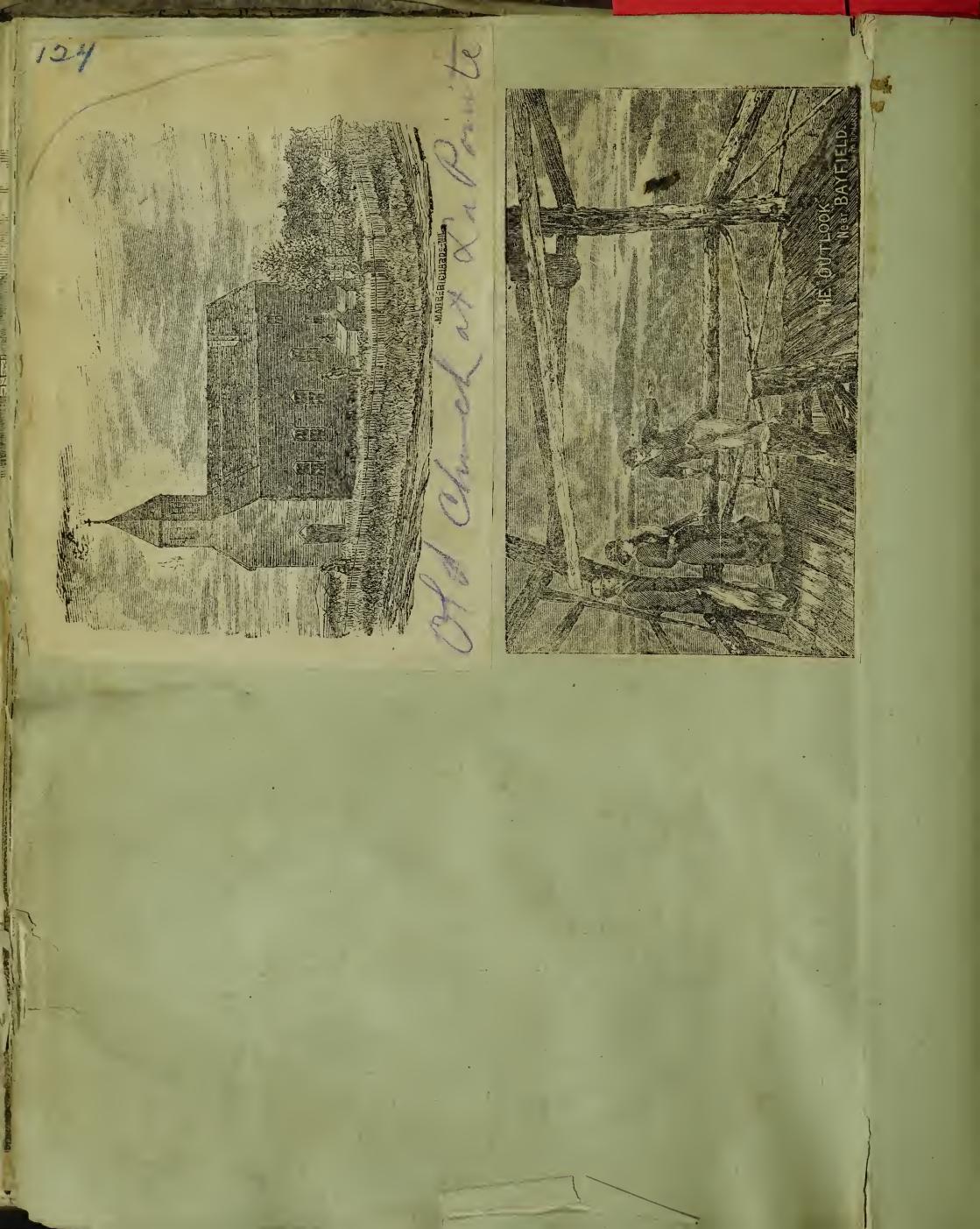




The Description









THE INDIAN QUESTION ANSWERED.

MISS CANADA—" Well, Uncle Sam, I have no trouble with my Indian. Treat him no longer as a pauper or pensioner, but give him good land and implements, and tell him that he has got to earn his own living or starve! And stick to your word! That's my plan."



THE LATE BR. TORGERSEN.
BR. J. KILBUCK.
SR. KILBUCK.

SR. WEINLAND.
BR. WEINLAND.

THE FIRST MISSIONARIES AT BETHEL, ALASKA.

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